

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

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## Chronicle

**Home News.**—Within three days the State Department gave out two documents of the highest importance to our international relations. The first

### International Affairs

of these concerned China, and the second the dispute between Chile and Peru over Tacna-Arica. The document referring to China was the joint report of the Commission of Extraterritoriality in China. The American Commissioner, Silas H. Strawn, was chairman of this Commission and twelve nations joined in the report, which was made under the authority of the Washington Arms Conference. The report was a strong warning to China in the general sense that administrative reform must precede any attempt to give relief. The report emphasizes as existing difficulties the preponderance of military leadership, the depletion of the Treasury and interference with judicial processes. The recommendations were under four heads: formation of a reliable judiciary; establishment of civil, commercial and criminal codes, banking, bankruptcy, patent and land expropriation laws, and reform of courts and prison; abolition of extra-territoriality until after the principal items in the above have been carried out; and lastly, united effort on the part of the Governments to abolish the evils complained of in the first part of the report.

The second important diplomatic action was a memorandum delivered both to Chile and Peru, emphasizing the futility of attempting to adjust the trouble by diplomacy, and recommending the acceptance of the Secretary's proposal, namely, that the contested territory be ceded to Bolivia in return for indemnification to be made by that country. Bolivian statesmen have notified their desire to take over the two provinces, though business men of that country have expressed themselves as content with the present situation. It was not known, when the note was sent, if Chile and Peru had given assurances of willingness to relinquish claim to the contested territory and pass title to Bolivia. Mr. Kellogg pointed out that acceptance would safeguard the national honor, which has been involved, and would constitute a "high-minded settlement."

The election in Maine to fill the vacancy for the Senate was won by the Republican candidate, Arthur R. Gould, who is seventy-three years old. The local importance of his election consisted in the fact that his Democratic opponent had the support of the Ku Klux

### Important Election

Klan and was accused of being a member of that organization. Mr. Gould's election undoubtedly represented the new attitude towards the Klan and was also the reaction against accusations of illegal expenditure presented by Governor Brewster, a member of his own party. In its national aspect, the election also had importance, for it gives the Republican party just half of the Senate, and makes it possible to organize that body, with the help of the Vice-President's vote, and without the necessity of making any arrangements with Senator Shipstead. It was said in many quarters that the Democrats wished to avoid having to organize the Senate themselves. On the other hand, Senator Shipstead showed signs of being tractable, and actually, on the day of the Maine election, had breakfast with President Coolidge.

**Austria.**—Hugo Breitner, the financial director for the Socialist Administration which rules Vienna, announced for 1927 a budget of expenditures that amounts to about \$69,000,000. Nearly half of this goes to capital investments, such as the construction of flats. The city's extraordinary building program is to take care of 70,000 unemployed. On the other hand, Breitner

### Vienna's Budget

is said to be the most cordially detested man in Vienna because of his taxation policy, so that the non-Socialist press is pronounced in its condemnation of his "inflation of welfare work." His aim, says the *Tagblatt*, is the gradual socialization of individual economic life in Vienna, through taxation. The Viennese, says another paper, cannot possibly continue to pay their enormous investments with their current taxes.

**Canada.**—As a result of the election on December 1, Ontario, the citadel of temperance in Canada, fell to the policy of the Government control of the liquor traffic, brought forward by Premier Howard Ferguson, who staked the existence of his party and Government on this issue. The campaign was bitter but the victory of the Conservatives was sweeping and as a result of the election the Government obtained a safe working majority and Premier Ferguson was marked out as the leader of his party in Dominion affairs, a position to be filled immediately after the next session of the Dominion House. Canada from British Columbia to New Brunswick has now declared for Government control of the liquor traffic. The election disrupted political party lines to a greater degree than any previous provincial campaign. Nearly all prominent business and professional men supported Government control. The opposition was composed mainly of the powerful United Church, made up three years ago by the union of the Methodists, Congregationalists and about half the Presbyterians. Nearly all the Catholics and Anglicans supported the Premier.

For many years rural Ontario inclined to dryness by the local option system. In 1916 prohibition was adopted. This was considered a war-time measure and as soon as the armistice was signed, assaults began on the act. In 1919 a plebiscite resulted in an enormous majority for prohibition. In 1921 and 1924 other plebiscites were also favorable to it but by much smaller majorities. Because of continued criticism of the act, Premier Ferguson a year ago allowed a concession of 4.4 per cent beer, double the strength formerly permitted. This failed to satisfy either wets or dries and the fight went on. The Premier announced that he would hold no more referendums and in October his Government, which came into power in 1923, dissolved the Legislature and appealed to the electors for re-election on a policy of Government control.

**China.**—Crises were threatening in the nation's affairs, both domestic and foreign. In the Hankow territory the local situation was most serious because of a general anti-foreign strike and boycott by the "Reds," and because of continued military disorders. In Shanghai there was much uneasiness and in Tien-

tsin considerable Bolshevik activity. The Cabinet of the Peking Government notified the five northern war lords of its resignation "because of the lack of funds to carry on even the most elementary functions of Government." The publication of the extraterritoriality report wherein the nations who were parties to the investigation warned China that they can promise no relief to the country until she reforms herself from within, was generally accepted as unsatisfactory, notwithstanding that it was signed by the Chinese delegate. The English in Hankow appealed to London for protection and there were hints in Downing Street that there might be a strengthening of British naval forces in Chinese waters. On December 1, two American destroyers were ordered to proceed up the Yangtse River to Hankow to aid other foreign warships in protecting foreigners in the vicinity. In general, the situation in the country was characterized as the gravest since the Boxer rebellion.

**France.**—Count Paul Claudel, former Ambassador of France at Tokyo was appointed French Ambassador at Washington by the Government, to succeed M. Henry Bérenger. The new Ambassador, born August 6, 1868, began his diplomatic career in the United States thirty-six years ago, as Assistant Commercial attaché, from which post he became Vice-Consul in New York and later Consul in Boston. From Boston he went to China, where he spent thirteen years, and since then has filled various diplomatic posts. He has established an international reputation as a poet and a dramatist of a high order. He is also reputed an excellent Catholic.

Speaking in the Chamber of Deputies Premier Briand defended himself against any charge that his conference at Thoiry implied any unfaithfulness to the principles of the Treaty of Versailles. He explained that the developments of Locarno and Thoiry have been simply the application of principles already implied in the Covenant of the League of Nations. Questioned as to his policy toward Germany, China, and Italy, he summed up his attitude toward these countries in a few words:

Unless we establish a good understanding with Germany there can be no durable peace in Europe. In China we will protect our nationals and our interests, but we have no desire to get mixed up in military operations. We have had enough of that. To us it is regrettable to see Italian ill humor turn always against France. But when these recent disagreeable incidents happened we kept cool and we shall seek always to avoid a quarrel with that other member of the Latin family.

There was no veil of mystery, he explained, to be lifted from his conversation with Dr. Stresemann at Thoiry. They simply exchanged ideas as to reaching some plan for getting together on their differences.

Ontario  
Wets Win

Our New  
Ambassador

Foreign  
Policies

National and  
International  
Crises



**Germany.**—An attack of the Left on the Government's conciliatory policy of bargaining with France failed entirely. Only the Communists and the extreme Voelkische party voted their lack of confidence. The others were simply not interested. Quite different, however, was the attitude of the Reichstag towards the censorship bill, sponsored by the Government, which was most hotly debated. The measure was intended for the suppression of trashy and obscene printed matter and met with serious opposition at its second reading. The third reading was postponed to make possible a compromise. The purpose was to create both national and State censorship boards. The vote at the second reading was very close, 191 against and 181 for the measure. The Democrats and some of the People's Party voted with the Socialists and Communists in the Opposition. A resolution, introduced by the Middle parties, including the Centrists, requesting the Government to inquire into the possibility of inducing the World Court to investigate the question of war guilt, was passed. Only Socialists and Communists opposed it.

The President of the Reichstag, Herr Paul Loebe, was shot-at while addressing an outdoor Socialist-Labor demonstration. The bullet was fired from a passing street car in which were a dozen uniformed German Fascists. They were roughly handled, but delivered without serious injury to the police. Paul Loebe, one of the most influential Socialist leaders, brought over his party to the support of Chancellor Marx in 1924 when the Nationalists attacked the Government. He is deeply hated by the extreme Left and Right, and has been a strong supporter of the Republic. In January, 1925, he was re-elected President of the Reichstag.

**Great Britain.**—In practically all of the coal districts agreements had been completed for ending the long suspension. The agreements vary in their terms and duration. In general they run from two to five years. In Nottinghamshire, Derbyshire and Yorkshire a seven-and-a-half-hour day will be worked; in Northumberland eight hours for all but coal hewers who will work seven hours; in Scotland and Lancashire eight hours. When a settlement has been reached in Durham, South Wales and Cumberland, where negotiations were under way, the coal stoppage will be over. Although the governmental restrictions of coal purchases were abolished there was no rush to buy fuel as the price, nineteen dollars a ton, was still considered exorbitant.

**Hungary.**—It is probable that the election of a king will be the leading problem of the coming Parliament,

which Premier Bethlen stated would be qualified to settle the throne question. It is not known what candidate he favors, but a rather unusual visit on his part to the Archduke Joseph started gossip that he may wish to crown either the Archduke or his son Joseph Franz. The Legitimists have become very anxious regarding the prospects of Archduke Otto, son of former Emperor Charles and Empress Zita. Prince Bené, younger brother of the ex-Empress recently arrived at Budapest on a business trip, but it was thought by some he came on a mission to the Legitimists, who are supporting Archduke Otto. Count Albert Apponyi, now eighty-one years of age, opened a campaign to defend "the royal rights of a widow and her child against unlawful aspirations." At Vacz the police sought to prevent his address, but the temper of the people was such that they desisted.

**Italy.**—The status of Albania was definitely guaranteed by Italy in the treaty signed in Durazzo on November 27, by Pompeo Aloisi, the Italian Minister to Albania, and Hussein Bey Vrioni, President of Albania. The treaty is stated, in the preamble, to be for the purpose of strengthening the reciprocal relations of friendship and safety, contributing toward the consolidation of peace, and maintaining the political, territorial and juridical *status quo* of Albania, as set down in the treaties which they have signed and in the covenant of the League of Nations. The treaty has a duration of five years, and can be denounced or revoked one year before its expiration.

**Mexico.**—Recent advices from Mexico indicate that that country is, beside the economic ruin threatening it, in an extremely unsettled condition. All but five of the twenty-eight States are in greater or less degree in revolt. Oaxaca is in the complete control of General Fernando Gonzales, who captured the capital of the State towards the end of November, an important fact which was ignored by the American press. The censorship has undoubtedly prevented much of the news of the various revolts being known. But the State Department at Washington has apparently allowed news of them to leak out. Meanwhile, silver is dropping steadily, since the market in India was shut off when that land was placed on a gold basis. The exchange value of the peso is the lowest in history. The whole country was in such a situation that developments could not be predicted from day to day.

**Nicaragua.**—Sporadic attacks by the revolutionaries continued. However there were signs of a possible peace following a conference between Rear Admiral Latimer, U. S. N., and General Moncada of the revolutionaries, aboard the United States cruiser Rochester. Should Moncada later refuse to accept the peace terms submitted by Latimer and taken under consideration by him, it was

#### The Throne Question

#### Reichstag Measures

#### Bullet Misses Paul Loebe

#### Aftermath of Strike

#### Unsettled Conditions

#### New Peace Parley

stated that 800 Government troops were ready to assume the offensive against the revolutionists.

**Panama.**—Associated Press dispatches announced the introduction into Congress by the Liberals of a bill creating religious restrictions not unlike those in force in Mexico. The submission of the bill created much comment and it was anticipated that it would provoke keen debate in the Chamber on its consideration. The bill provides that teaching shall be entirely laic, that priests shall be forbidden to direct periodicals or to make political attacks on or criticisms of State institutions, that religious communities may not possess property, that all Church property shall revert to the State and that religious manifestations out of doors shall be prohibited. The sanction for the laws would be imprisonment and fines. Panama is also engaged in serious disputes on other matters with the administration of the Canal Zone.

**Poland.**—To escape further subjugation by Marshal Pilsudski the Polish Sejm sought to commit political suicide by dissolving itself. However this resolution did not seem to have sufficient vitality to become effective. The fact is that Marshal Pilsudski is not concerned about the doings of this parliamentary body, which has practically no power now except to attend to budgetary matters. It is not without significance that Pilsudski paid another visit to Prince Radziwill and that extensive repairs have been undertaken in Zelma Palace, the first time since its erection in the thirteenth century. Marshal Pilsudski's advisers, it was rumored, have threatened to disband if he does not accept the throne. They are men who possessed the highest influence under the old régime and their support is of supreme consequence. Evidently it now rests with the Marshal to make the next move.

**Rumania.**—Rumors of the serious condition of the King's health continued as the time of the homecoming of the Queen drew near. Following a communication from Ferdinand, she shortened her stay in Paris, though unconfirmed reports stated that her stop was not too brief to have a meeting with Prince Carol, the former Crown Prince. Speculation continued relative to dynastic possibilities should the King's illness prove fatal and it was even reported that should Carol wish to resume his lost position in the country the army would help him. On the other hand, the King issued a proclamation addressed to Premier Averescu and read in the Senate, calling on the statesmen of the country to protect his throne against those who would undermine it. In part the proclamation read:

The proofs that I have given in the troubled times through which Rumania has passed have demonstrated, I hope, that I am able to take decisions even at the cost of conquering

my own inclinations, whether it be the necessity of sacrificing personal ties in the interest of the fatherland or whether it be that as King I have been obliged to call a halt to the unhappy errors and vacillations of a beloved child.

I have the right, then, to believe that nobody will doubt my lasting endeavor to fulfill my complete duty until the last moment, as behooves a King who cares more for the permanence of his work than for anything else that is dear to him in life. This work . . . I will defend with conviction, seeking by all means possible to assure its stable future for the glory of the dynasty and consolidation of the State.

On the Queen's return she was welcomed most affectionately. Commenting on her American trip she took pains to stress her gratitude for the cordial reception that had been tendered her in the United States.

**League of Nations.**—Final settlement of the question of the disarmament of Germany is expected to be the fruit of the forty-third session of the Council of the League of Nations, which opened in Geneva on December 6.

**German Disarmament Question** This will involve the withdrawal of the Interallied Commission on Military Control, which is regarded as the inevitable consequence of the Treaties of Locarno and the conference at Thoiry. The kernel of the question, however, is the degree to which Germany, in order to obtain the satisfaction of this withdrawal of control, is ready to submit to what the League Council thinks necessary in the matter of restrictions on disarmament. Four points were submitted by Sir Austen Chamberlain, as conditions for the withdrawal of control from Germany, to the French, Belgian and Italian Governments. (1) Subordination of the Commander-in-Chief of the Reichswehr to the authority of the Minister of Defence. (2) Regulation of the question of recruiting and military organizations. (3) Control of the export of arms and munitions. (4) Destruction of new fortifications on the eastern frontier of Germany.

Next week, in the seventh of his series on "What They Don't Know," G. K. Chesterton will deal with one of his correspondents in his usual pungent manner in "Things That Are Our Fault."

William Walsh will present another of his "Thorns from the Grapes of Unbelief" in "A Lay Defense of Adam and Eve."

It is very important that Catholic events and Catholic opinions receive their due measure of emphasis in the daily press. Next week Andrué H. Berding, himself a newspaperman of experience, will tell how it is done in "Making News of Catholic Events."

Dr. Coakley will present a sequel to his article, in this present number, in "The Magic Spell of the Liturgy."



# AMERICA

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### Glorious Mexico!

WITH the distressing news that from time to time manages to escape the Mexican censor and find publication in this country, comes the cheering report that our afflicted brethren in Mexico are firmly united in the bonds of charity, and filled with hope for the dawning of a day of peace. Here again we find an instance of how the Providence of God sweetly and powerfully draws good from evil. The malice of men in high place can kill the body but it cannot subdue the soul, nor extinguish the noble aspirations that spring from faith, from hope and from love.

In His Providence God has chosen the Church in Mexico to reproduce the early days of the Faith. Already many Mexicans, men, women and children, have made the Great Confession of Faith, sealing it with their blood. Persecution gains an empty victory, Heaven a soul washed white in the Blood of the Lamb, and the whole world an inspiring example of heroism. We salute these Confessors of the Faith whose names are now known only to God, and await the day when the Church in the exercise of her supreme power shall propose them to the veneration of the faithful.

Today as in the days of the Caesars, fidelity to God and conscience is made treason. An aggregation of blood-stained criminals arrogates the powers of the State and the priest of God is hunted as a wild beast. In cellars and pits and stables the adorable Sacrifice of the Mass is offered to God the Father of Our Lord Jesus Christ, and the Faithful attend at risk of imprisonment or death. These details bring their burden of sadness; yet on hearing them the Catholic heart swells with exultation. As from the beginning, so in the twentieth century the Church ever dying yet ever triumphantly rising, can steel even the tender hearts of young women to a strength that enables them to rise superior to all the punishments devised by the corruption of malicious and barbarous minds. "Peal

them, don't toll them," cried out the English mother of a Martyr in the days of Elizabethan persecution. "Peal them, for I have in truth given a son to God."

With reverence, then, let us speak of the Catholics of Mexico and their heroic leaders. In their patient bearing of suffering even to death, they are the glory of the Church in the twentieth century. At the same time let us remember the exhortation of the common Father of Christendom and pray that the days of trial and persecution be shortened. Sad indeed will be this coming Christmas in Mexico when the people will not be permitted to go to the altar to receive into their hearts the Babe of Bethlehem. Humbly we thank God that the lines have fallen unto us in pleasanter places, but let our first prayer on Christmas Day be for our Mexican brethren who live in daily peril because they bear witness to Him who came to bring peace and love to a world stricken with war and hatred.

### Another "Devout Catholic"

PERHAPS we are hypercritical. But when a correspondent classifies himself as "a devout Catholic," we always look for the Ethiopian in the woodpile and frequently find him. The most devout Catholics we have encountered never proclaimed themselves devout. On the contrary, their whole bearing was that of the publican who beat his breast and begged God to have mercy on his sins. So much engaged were they with thoughts of their own unworthiness that they would never venture to charge another with sin; still less, to insinuate sin on the part of the Church herself.

However this may be, a correspondent whose signature defies transliteration, after classing himself as "a devout Catholic" proceeds to berate what he considers "the arrogance of the Catholic Church." There seems some looseness in the terminology; but let that pass.

The arrogance is traced to the fact that "the Church picks out individual cases for annulment because of coercion." We are getting on in years and our wits are doubtless blunted; but if the point of the argument does not wholly escape us, we should answer, (1) that the Church does not "pick out cases," but, should she assume jurisdiction, passes upon such as are submitted to her tribunals, and, (2) that cases are never decided *en bloc*, but simply as the evidence submitted in each instance warrants. One might as well ask why the Supreme Court of the United States does not clear all the cases on its calendar by one embracing decree, instead of stupidly insisting that each and every case be considered according to the evidence.

Probably what lies most heavily on the mind of this correspondent is disclosed in another paragraph which is a sweeping arraignment of the manner in which marriages are celebrated in "Catholic France." It was from Burleigh's mere nod that portentous conclusions were drawn in the comedy, and volumes of scorn can be conveyed by one small word italicized. However, it is a simple matter of record and fact, not at all altered by what one may

think of it, that the impediment of force and fear holds for France as well as for the rest of the world; and that if the French have the charming custom—which we take leave to doubt—of terrorizing their daughters into the matrimonial state, then such unions are void from the beginning, and on *evidence* submitted may be formally declared such. Imitating our correspondent, we italicize. *Evidence* is required. Gossip and ill-natured suspicion will not suffice.

In our hearts, however, we think that this accusation should be referred to the French Government. We really do not understand how it calls for action either from the Rota, or—to fall at once to the bottom of the scale of dignity—from the Editors of AMERICA.

As to the other jibes in this communication, we submit them with an apology. They are not such as usually proceed from the pen either of a devout Catholic or of a well-informed historian. Our correspondent wishes to know “what of Napoleon’s divorce permitted by the Church,” although it was not permitted; “what of French men (*sic*) being permitted to keep mistresses & still keep in good standing with the Church,” in ignorance of the fact that no such permission ever was or could be given by the Church; and “what of having daily mass and confessor for French kings with *mistresses* living.” We have not that intimate knowledge of the *chronique scandaleuse* possessed by our correspondent, since we have always believed that backstairs gossip is rarely of historical value. We should suppose, however, that it is an excellent thing for a sinful man to assist at the Holy Sacrifice daily, and a prudent thing for him to have a confessor at hand, although in certain circumstances the practice would savor of vain presumption. Our correspondent’s inference seems to be that the Church has encouraged or condoned certain royal irregularities—an inference better left to such as are neither devout Catholics nor well-instructed in French history.

Finally, since our correspondent is a devout Catholic, we should suggest—after certain readings in the elements of Canon Law and of the history of France—that he join us in that beautiful prayer of the Missal which bids us ask an increase of faith, hope and charity. As the Church is the pillar and the groundwork of truth, she can never fail us, and she can never be recreant in condemning what is evil and supporting all that is good. But as for ourselves we often fail; yet as we grow in faith and charity, we are less inclined to dwell upon the faults of others, and we shall never be tempted to find the slightest blemish in the peerless Bride of Christ, the One, Holy, Catholic and Apostolic Church.

#### A Father and Some Mothers

WE instantly conceived an affection which a thousand miles of distance could not cool when we read of Mr. Abraham Dubin of Chicago. Nine years ago, Mrs. Dubin died, leaving a widower, aged thirty-five, and eight daughters, Evelyn, Sydelle, Beatrice, Katherine, Elizabeth, Genevieve, Bubbles, and Fern, ranging in age from three to fifteen. Thereupon Mr. Dubin constituted him-

self mother and father to this interesting brood, and in time became known not only as an expert housekeeper, but as a chaperone and fashion arbiter. Three of the group are married, and no doubt a pleasant lot is in store for the five younger daughters still at home. “I only wish I had another dozen to raise,” modestly says Mr. Abraham Dubin.

Possibly you read about Mr. Dubin in your favorite journal for December 2. Possibly, too, you turned the page and read an account of the national conference of the Child Study Association of America at Baltimore. Mr. Dubin, who long since translated theory into practice, was not present, but Dr. Florence E. Bamberger, of Johns Hopkins University, was there to make some remarks which he would stamp with his expert approval. Dr. Bamberger’s theme was, briefly, “Children need their parents,” and the choice shows how an ancient truism can burst upon a modern audience, flaming like a comet, with novelty. “A woman cannot lead a social life,” said Dr. Bamberger, “and at the same time mold the character of her child.” When Johnny comes home with a sore finger, or with the recollection of some disagreement with teacher touching upon a matter of improper fractions or improper behavior, he wants to tell mother all about it. Or, in Dr. Bamberger’s more scientific terminology, “the child needs a sympathetic ear to help in the solution of some problem that has come up during the day, and the mother cannot be at home if she insists on going to her bridge or tea-parties.”

Incidentally, we wonder how many tea-parties Mr. Abraham Dubin has attended during the last nine years?

#### The Doctor and the Supreme Court

VOTING five to four the Supreme Court has held that whiskey administered by a physician to his patient is a “beverage.” Hitherto when administered under these circumstances, whiskey had been considered a medicine. Under the decision of November 28, this view is no longer legally tenable.

Thus the Supreme Court sustains the constitutional right of Congress to decide “by way of enforcing the Eighteenth Amendment” what is and is not a medicine, what is and is not a beverage.

The Supreme Court has also sustained the constitutional right of Congress to hold that a liquor not intoxicating in fact may be assumed as intoxicating, for the purpose of enforcing the Eighteenth Amendment.

The importance of these two rulings cannot be overestimated. Whatever our view of the wisdom or unwisdom of the Volstead act, it is quite apparent that a revulsion of feeling has set in. Of this, the last election is sufficient evidence. The demand for repeal or amendment of the act grows stronger daily, and since the urban population is rapidly outstripping the rural, it is certain that this demand will soon make itself felt at the Congressional elections.

The line which this element will take has been foreshadowed, and it is sustained by the two decisions to



which reference has been made. If Congress may disregard actual physical facts in defining "intoxicating" and "beverage" for the purpose of law-enforcement, it may now proceed, for the same purpose, to define as "intoxicating" any liquor containing not more than ten per cent of alcohol. Obviously, "intoxicating" as applied to a liquid substance, is a term capable of varying interpretations. Congress has been sustained in its right to select at will one definition. Its power to select another cannot therefore be challenged.

What is regrettable in the recent decision is the acknowledgment of the right of Congress to limit and prescribe the treatment of certain ordinary forms of physical illness; but the Eighteenth Amendment being what it is and the Volstead act being what it is, this acknowledgment was inevitable. But we trust that we shall not be accused of ulterior motives when we commend the noble words contained in the minority opinion of Mr. Justice Sutherland. "The purpose intended must be obtained consistently with constitutional limitations, and not by an invasion of the powers of the States. This Court has no more important function than that which devolves upon it the obligation to preserve inviolate the constitutional limitations upon the exercise of authority, Federal and State, to the end that each may continue to discharge harmoniously with the other the duties entrusted to it by the Constitution." For with the learned Justice we see in this new extension of power a serious menace to the doctrine of limitations upon the exercise of authority.

#### Divorce in the United States

THE comparative table of marriage and divorce in the United States for 1925 was released by the Department of Commerce on November 24. The facts which it reports are sufficient to cause grave alarm to all who find the stable unit of society and a most effective agency for the preservation of peace and good order, in the home. The total number of divorces was 175,495 as against 170,952 in 1924. The percentage of increase in population was 1.5, in marriages, 0.3, but of divorce, 2.7. Thus it appears that while marriages increased at one-fifth the rate of the population, divorces increased nearly twice as fast.

Thirty-one years ago, the ratio of divorce to marriage was 1 to 14.8. Ten years later, in 1905, the ratio was 1 to 11.9. At the end of 1925, the ratio was one divorce for every 6.7 marriages. For approximately the last fifty years, the period for which fairly accurate statistics are obtainable, the number of divorces has steadily tended to approach the number of marriages.

For the year 1925, 15 States, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, Pennsylvania, Minnesota, Nebraska, Maryland, Kentucky, Louisiana, Texas, Oregon and California, show a decrease in divorce. An increase is registered in Connecticut, New Jersey, Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, Missouri, North Dakota,

South Dakota, Kansas, Delaware, District of Columbia, Virginia, West Virginia, North Carolina, Georgia, Florida, Tennessee, Alabama, Mississippi, Arkansas, Oklahoma, Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, and Washington, in all, 32 States and the District. In South Carolina divorce is not granted.

Since divorce generally means a broken home, and a broken home is a fertile source of disorder, the seriousness of the constantly-increasing rate is apparent. But what can be done to check it?

No great reliance can be placed on Federal legislation. An amendment would be required to vest Congress with power in this respect, and once adopted a minority of the thirteen smallest States in the Union could successfully defy repeal. Nor is there any reason to suppose that Congress could treat the matter with unexampled wisdom. It could enact uniform requirements for marriage and divorce, but uniform legislation, far from supplying a remedy, might result in aggravating the disease. Nor is it easy to understand how Congress if vested with the legal right to control and dissolve marriage, could be forbidden to exercise authority over the children of such unions. The laws affecting children will be most wise and salutary when drawn up by those nearest the children.

However, a remedy of some effectiveness is within the power of the States. In some localities, the facilities offered for the legal performance of the marriage ceremony are nothing less than scandalous. Since divorce is a source of public disorder seriously affecting the common good, the State is within its rights in requiring that all applicants give proof of their freedom to marry. In several of the New England States publication of the license in the newspapers is required, and the legal ceremony may not be performed until some days have elapsed. This is a wise provision. It will prevent hasty marriages, and, as experience has shown, it is the marriage entered into without due forethought that is exposed to speedy dissolution. Again, in some States, the most frivolous reasons are accepted as cause for divorce. If the energy now expended in pleading for a Federal divorce law were expended in revising loose State legislation, we might soon find fewer broken homes.

It need not be said, however, that as long as the dissolution of a true marriage is permitted by the State, human ingenuity will not fail to find reasons for divorce. The cure for this as for every other moral evil is found in a conscience enlightened by the principles of religion. Marriage, after all, is give and take. Husband and wife cannot promise to retain forever the first fine raptures of youthful love, but they can vow fidelity and keep their vow. Perhaps the best preparation for a happy marriage is found in training our young people to bear and to forbear, to suffer for the right, and to consider pain and death more tolerable than disloyalty to pledged faith.

## Santa Claus Turns Babbitt

ARTHUR A. YOUNG

THE great role of Santa Claus is changing. Once upon a time he dwelt only in the imagination, his sole job being to scamper down the chimney on Christmas morn and fill the children's stockings with good things. The children, who never saw his natural likeness, knew only of his good deeds.

Not so today. Every child has seen a living Santa Claus. If not, mother has only to take her little love down-town to the department store, and there Mr. Santa Claus, ruddy in his Arctic raiment, will greet him. Santa Claus is today a business institution, represented as such in the income tax returns. Times have changed. Living is so intense that even Santa Claus must work.

There are hundreds of professional Santa Clauses in the United States. For ten months of the year, they are engaged in cleaning windows, nailing boxes, repairing rugs, but as the Yuletide season approaches they leave these unromantic tasks for the more alluring one of acting as Santa Claus in the toy sections of the big department stores. Here they serve Babbitt with the halo and sentiment that enshroud their ancestors of the North Pole.

The most popular man in the world, this Santa Claus of the department store has all the vestige and appearance of the fellow that quickens the pulse of a child. But his heart beats differently. While his ancestors were free men, who worked for fathers and mothers for the sheer love of children and the joy of seeing them happy, he moves today at the direction of the boss. He has specific duties to perform, all leading to Mr. Babbitt's aim—more sales.

The modern Santa Claus must not only appear like one—blue eyes, husky voice, large build—but also act like one. This means that he must have an inherent love for and understanding of children. He must be a student of their ways and desires. His hardest task is to answer the questions of youth—ever curious, ever inquisitive, ever believing.

Picture a child seeing for the first time one of these modern men. His clothes resemble those in books—the long beard, the red coat, the conical cap. The child is stunned, spell-bound. He rears back, a bit frightened. Gathering courage, he approaches nearer and nearer until he touches the red coat.

Then he sits on Santa Claus' lap, and outpours a series of questions. "Santa Claus, why don't you shave?" "Where is Mrs. Santa Claus?" "Where is your home?" "What do you eat?" The child puts his fingers between the long beard to see if it is real. He gains confidence. He considers Santa Claus a chum. He tells family affairs: Uncle Bill and Aunt Mary are coming home to spend the Christmas with us; Dad is saving to buy a new car.

"Santa Claus!" the child suddenly says, "I am a very good boy at home. I help mother with the shopping, and I get good marks at school."

This is the cue for this modern Babbitt to serve his master.

"Well, since you are such a good boy, what would you want Santa Claus to bring you for Christmas?"

Usually, the child does not wait for him to ask this question. Santa Claus, in the eyes of youth, stands for gifts. This is the basic sales-psychology of the department-store Santa Claus. The questions and answers about toys stimulate possession, impel a desire to buy.

When the child asks for a certain toy, Santa Claus is careful to ascertain the approval of the parents before he makes a reply. Perhaps the toy is beyond the parents' reach, and a definite promise will mean the child's disappointment. The parents' approval is another sale. When the gift cannot be promised, Santa Claus contents himself saying, "I have thousands of other children like you whom I have to serve, and I shall do my best for you."

The modern Santa Claus is not all mercenary. He is, in many respects, a valuable tool to mothers; in fact, more valuable than his fictional prototype since he meets and talks to children in person.

Mothers often ask department-store Santa Claus to help reform some wayward child—a little fibber or cheater at school. She points out the lad secretly, and Santa Claus, after winning the child's respect and impressing him, delivers a preaching that seldom fails to bring the desired result.

His work as a Babbitt, however, is not unassisted. Santa Claus is a cog in the wheel of business. At his elbow are writers and stage-men, who reproduce the traditional figure with all its pristine glory. The store's Santa Claus chats to over 300 children an hour on a busy day. How was he known to all these kids? It is the writer's work.

Here's his splurge:

"Santa's biggest, best surprise! A beautiful gift for you! Santa has a present for every boy and girl! Right from his own hands you will get a wonderful Magic Fairyland Painting book with lovely pictures and tales of the fairy people Santa brought here for you to see!"

And jovial Santa gathers all the popular imaginary people dear to childhood around him. It is the stage-men's work, the window-trimmers'. There is Simple Simon, fishing in a pail; Jack and Jill tumbling down a hill; Little Bo Peep trying to find her sheep; Red Riding Hood coming out of the wood. And a talking parrot stands by to act as interpreter.

Over 150 million dollars were spent in toys last year. When the work of Santa Claus in his Babbitt role is completed this year, no doubt even this record will be broken.



## The Revival of a Noble Art

THOMAS F. COAKLEY, D.D.

**Q**UIET rebellion seems to be afoot against the age of jazz in music and painting, in architecture and the allied arts. Beauty rather than the beast is now able to get a hearing. Scarcely a week passes without some additional evidence of a solid return of interest in the sane and wholesome things of life, the things that one can live with forever and not grow weary.

We Catholics have a special pride in stained glass. It is an art that in its origins belongs to us alone; it had no heretical father or mother; it had no Puritan nurse or teacher; it does not reach back into a pagan ancestry. From its very infancy it breathed the pure and fragrant air of apostolic tradition, and imbibed from the unsullied founts of Catholic doctrine all the glories that enabled it to leap, almost at a single bound, into the crested wave of perfect achievement.

What those dizzy heights were may be seen in Hugh Arnold's delightful volume, "Stained Glass of the Middle Ages in England and France" (Macmillan). Mr. Saint's illustrations are a never ending source of joy. They tell us how the Catholic Church made art the heritage of the common people by ornamenting the house of God where the whole population assembled constantly. This made art a democratic thing, instead of permitting it, as is too often the case in our own tumultuous and hectic days, to be aristocratic and exclusive, by being shut up in remote galleries or almost hermetically sealed in the vast palaces of voluptuous millionaires.

Mr. Arnold tells with clearness and conviction the whole wondrous story of medieval stained glass in England and France and fifty astonishingly beautiful illustrations in color accompany the text. The medieval glaziers worked with the fundamental idea that a church window should be a jewel, like a precious stone flashing from the throat of a high-born lady, a jewel beautiful in itself, enhancing the beauty of the wearer, but not distracting from her personality. Hence in medieval windows there is the thrill derived from glorified light passing through lovely glass, but not detracting from the surrounding architecture. A window should be like an instrument in a symphony orchestra, not thrusting itself forward with insolent insistence but holding its honored place, taking its part nobly, contributing to the ensemble, and partaking of the coordinated effectiveness of the whole.

Gothic architecture itself is largely a study of light, the result of the intensive desire of the master builders of the ages of faith to give more light to their structures as a symbolic tribute to Christ, the Light of the World. Not the least interesting thing about the history of Gothic architecture on its constructional side is the constant increase we find in the spaces allotted to windows. In its

later development, we find less and less solid masonry, there being scarcely anything but windows and buttresses. The well known Sainte Chapelle at Paris, is an instance of this tendency in late Gothic, and a recent one in this country in the new Sacred Heart Church, Pittsburgh.

The illustrations of great old-world windows by Mr. Saint are a liberal education. They show that in every case, such as the border from the Trinity Chapel, Canterbury, the color scheme has been carried out consistently and soberly, with supreme calm and superb self-restraint. There is nothing theatrical, nothing secular, no bizarre combination to set our teeth on edge.

The matchless Crucifixion window at Poitiers is a great glow of solemn color, a wondrous mystic symbol of the light of Christ escaping in great floods from the summit of the Cross. And as we feast our eyes upon this vision we are teased out of thought by this exquisite furnace of gems, grandly conceived, nobly expressed, and flashing back fire from every angle.

In the Flight into Egypt from the south aisle, Chartres, no imperial robe could exceed the splendor of the sheer loveliness of these tiny bits of colored glass, and no diamond merchant's tray could surpass the sparkle of this quivering crucible of color, running through the whole gamut of tones. With its amazingly deep, gem-like coloring, twinkling with an almost barbaric burst of splendor, it is one of the crowning minor glories of that peerless edifice. Of the tones, some are as rich and soft and delicate as those of a Persian rug, while others sing out with a sort of resonance as they burst forth into tinted flame. The heavy black lead lines, punctuating and dividing paragraphs of flame with lines of ink, give a continual contrast to the unaccustomed dignity and refinement of this glowing labyrinth of translucent jewels, flashing out into the gathering darkness like the glow of dying embers.

There are various illustrations from Chartres, and what haunting thoughts of almost ethereal beauty Mr. Saint's illustrations conjure before us—precious memories of countless leisurely visits to this incomparable Cathedral and its unparalleled windows, with its cool and lustrous emerald greens, its lordly violets, its royal purples, its vivid sapphires, its deep oranges, and its brilliant yellows which are truly princely in their fine restraint of tone. It would be difficult to rival the glory of these broad patches of deep, rippling, virginal blue, or to resist the imperious bugle cry of the resonant, dancing, gorgeous blood-red rays streaming from a vast height above.

Even small windows such as the Heraldic Panel from the clerestory in the nave at York produce a tonic and ennobling effect like that we experience from a massive sonorous Gregorian chant, or the grave and majestic cad-

ences of a symphony of Beethoven. Many of these windows give an extraordinarily rich Oriental effect, quiet, restrained and restful, singing out into the encircling gloom with a sincerity and vitality that is refreshing.

Or take the glass from the Cathedral at Rouen. What must be the beauty of the Heavenly Jerusalem when God's earthly dwelling can be made so lovely? In it will be found almost every essential of serene and perfect beauty. It has repose, it has frankness, it has dignity, it manifests an enthusiasm, a seriousness of purpose, an exuberance of imagination, and a depth of religious feeling that to us in the United States is so rare as to be almost unique. In its spiritual suggestion, in its play of transparent light and dim shadow, it produces an impression at once cool, chaste and reserved, making it conspicuous among all the churches in the world, and giving it an honored place among the really great windows of all time.

For the most part the Catholic churches of the United States are desecrated with caricatures of stained glass. Yet the Catholic Church was once the fruitful mother of artists, no less than of saints. For centuries, however, a blight has been put upon the great art of glass-making until it has well-nigh perished from the earth. Go where we will throughout the length and breadth of this fair land we will see the self-same catalogue windows, the same insipid Madonnas, the same feminized saints, the same monotonous and perpetually repeated designs, the same chromolithograph transparencies from Munich, the same stereotyped postures, without life, without interest, without individuality, without character.

The notable volume by Messrs. Arnold and Saint is a protest against such vulgarities and banalities. The art of the stained glass maker has been staggering so long and has been brought so low by the repeated blows of commercialism and narrow-mindedness, by culpable extravagance and sinful ignorance, that this delightful treatise on genuine medieval glass, warning us against what is unworthy and vulgar and dishonest and untruthful seems to streak the east with silver and to herald the dawn of a brighter day.

The book is heartily recommended as a distinct contribution to the expanding literature now centering around the glories of the artistic patrimony of the Middle Ages. It will be an inexhaustible source of inspiration to modern workers in stained glass whose number and whose technical excellence are increasing year by year. With this happy increase will come the dotting over the surface of the whole country with the products of their genius. Before long we too will have enchanting glass having all the fire and energy, all the brilliancy and gorgeousness, and all the shimmering jewel like appeal of the storied medieval windows that as often as we see them, produce on us a feeling of awe, mystery and devotion, as if we were startled into ecstasy, and make us feel that we had wandered back into the forgotten centuries and behold again the stupendous blazing western rose at Chartres, or the limpid dusky hues of the far-famed lancets high up at Poitiers.

## On a Previous Tenant

RONALD KNOX

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WHEN Mgr. Barnes first took over the Oxford chaplaincy, I paid a call on him, and hearing that he was to live at Bishop King's Palace, found my way there with some difficulty.

My last scruples were removed by a gentleman who was climbing up a ladder to do something to the roof. "Yes, this here is Bishop King's Palace, and you'll find Bishop King upstairs." It was, fortunately, no wraith of a Marian prelate, but a flesh-and-blood Monsignor who greeted me.

At the time, I had no idea that I should ever take a personal interest in the Old Palace or in its remoter occupants. But today, looking (as I write) on the same great oak beams that met Bishop King's eyes nearly four centuries back, and preparing to entertain the loose-trousered undergraduates of today beneath the same ceiling (I take it) which saw him dispensing hospitality to noblemen in doublets and tights, I cannot resist speculating what manner of man he was.

What sight would confront me, if there was a tap at my door, and the specter of my distant predecessor walked in? And, after we had been through the usual amenities, I asking him whether he was an undergraduate, and if so whether he came up this term, he nervously refusing a cigarette, what tales would he be able to tell me of the stormy times he lived through, and what they made of his record when he came, as I hope he came to Purgatory?

In the troubles of the sixteenth century he played, I fear, a somewhat inglorious part. When he became Abbot of Brewern in 1515 he was doubtless marked out by early promise; there was nothing wrong so far; no whisper of dissolution by that time had fluttered the English cloisters. But his subsequent monastic career is rather more shady. I mean, his sister-in-law was a Williams; he was related, therefore, to Thomas Cromwell. Now, I wonder how early Cromwell became interested in monastic "futures," and how much trouble he took to secure pliable Abbots when the time came? Anyhow, in 1530 King became Abbot of Thame, and (the smaller houses having disappeared in the meantime) Abbot of Oseney, in Oxford itself, by 1537. He also added a sonority to his titles by accepting the prebend of Crackpole St. Mary at Lincoln.

Here, then, was our friend planted out at Oxford, in the very heart of things, when the second Act of Suppression was promulgated in 1539; and whatever heroisms might be enacted elsewhere, the Abbot of Oseney seems to have made no difficulty about surrendering his monastery to the Commissioners; it was a sort of family reunion, no doubt. Nor do we read with much surprise that in 1541 Robert King was the new Bishop of Oseney and Thame.

Cromwell had fallen in 1540, but King, it seems, had



learned Cardinal Wolsey's dying lesson more successfully than Cromwell himself.

Still in thy right hand carry gentle peace  
To silence envious tongues—

Yes; I fancy Bishop King was a man of peace; and perhaps he was sufficiently adept in the spirit of his day to "let all the ends he aimed at be his country's, his God's and truth's"—always in that order. Anyhow, he had not lost much by the suppression of his own monastery, and he benefited further from the recent spoliation; he lived, for some time, in Gloucester (now Worcester) College, to replace its dispossessed Benedictines. I wish Worcester was still Bishop King's Palace; it would be a charming residence to have. But monastic property was not safe until the more spacious times of Queen Elizabeth; Gloucester College was refounded as Gloucester Hall, and my own more humble apartments had to suffice the poor gentleman till his death.

It was in 1545 that he received the title "Bishop of Oxford"—the first Englishman and the only Catholic to whom that title has ever belonged. What his precise religious convictions were must remain a matter of speculation. In 1539 he is said to have preached, at Stamford, against those who used the English New Testament; but in that year, the year of the Six Articles, there was no harm in being a little orthodox. Now Edward VI came, and our Bishop seems to have sat down under "the new Service" as meekly as he had surrendered Oseney; he does not figure in the polemics of the time.

"The Oxfordshire papists," John ab Ulmis wrote, "are at last reduced to order, many of them having been apprehended, and some gibbeted and their heads fastened to the walls." But not Bishop King's. What changes he may have introduced into the chapel ceremonies at this time (if he had a private chapel in the house) can only be conjectured; I picture him cocking his head in perturbation as he wondered whether to put on the amice this morning. Anyhow, nothing leaked out.

At the same time, I take it that Bishop Robert was prudent enough to avoid the lure of matrimony. We have looked through the various lumber rooms, which seem to contain leavings of all the previous tenants, but we have found no signs of an out-size in clothes baskets. It is true, the house is full of unexpected corners and cupboards. But no diriment impediment seems to have interrupted the good Bishop's occupation of his see when Queen Mary restored the Catholic religion.

His claims to any lordship over Gloucester College no doubt seemed dim, and perhaps for an elderly man these continual adaptations to circumstance had become trying. But he stuck nobly to his post. He was present, it seems, at poor Cranmer's trial. And then, as the Queen's health failed, and the shadow of fresh changes began to fall over the national life, he was

spared any further trial of his elasticity. On December 4, 1557, the one Catholic Bishop of Oxford died in communion with the universal Church. *Felix opportunitate mortis* should, perhaps, be his epitaph; I confess I go to bed the more courageously for the knowledge that my predecessor made a good end.

What, after all, should we have done about it if we had been in his place? I picture the old man striding up and down this very room, where I said Office this morning, trying to adapt himself to the altered conditions of 1553—saying good-bye, for the nonce, to *Dearly beloved brethren*, hanging off the dust of five years from a volume of his neglected breviary, and starting out again on *Aperi Domine* (if they did have *Aperi Domine* in those days).

What a retrospect was his! He had seen Wolsey fall, and Cromwell, and now Cranmer was going the same way. He had seen the monasteries dissolved, and shared in their spoils, and now the loot was in danger. He had taken the oath of supremacy, and now he saw the Supreme Head of the Church in England declaring that she was nothing of the sort. The time was out of joint; surely it was not Robert King's province to set it right!

What should we have done about it? As a Protestant, I used boldly to declare that if I had lived in the sixteenth century I should certainly have remained a Catholic. To-day, I can only hope that I should have been given the grace to do it. We know how specious were the arguments, how plausible the calculations, which made it seem unnecessary for men like Gardiner and Tunstall to share the fate of Fisher and of More. To a man whose intellect was already debauched with such sophistries (and I take it that our bishop's intellect was), did it not seem logical to conform with yet more subservience, yet more humiliation, to the prayer-books of Edward the Sixth? And if he had lived to see Elizabeth on the throne, would he have found any more difficulty in knuckling under once again to the visible powers that were?

I picture the future martyrs at the beginning of Elizabeth's reign, Edmund Campion and Cuthbert Mayne and Thomas Forde, meeting at some Oxford tavern in hardly less bewilderment than the Anglo-Catholics of today, resting their hopes like the Anglo-Catholics of to-day, upon some visionary future, and so justifying themselves in eating the bread of apostasy. "After all," they must have said, "it cannot last long; this tyranny will soon be over, and a fresh Catholic sovereign will accede. Is it not our duty to stay where we are, to make the best we can of the situation we find in our distracted Church, to counteract Protestantism, as best we can, from within it? Any protest, surely, would be futile, and would prejudice our rulers still more against the Old Religion. Who knows if the Queen's Grace herself may yet see the light?"

So they will have argued, while Bishop Goldwell, elected but not confirmed as King's successor, was in

exile on the Continent, and the routine life of the University went on in his vacant see. Oh, that routine life of the University! Its ancient forms, its air of immemorial possession! How it has blinded men, and still blinds them, to the reality of spiritual issues! Only Cardinal Allen's trumpet-blast from abroad could

rally these martyrs to their duty and their doom.

I hope it will not seem ungracious in one who has just left Douay for Bishop King's Palace to suggest that it would have been hard work for Bishop King, had he survived Queen Mary by a decade, to leave his palace for Douay.

## A Layman Answers Bishop Manning

FREDERICK A. FULLHARDT

THE newspapers recently published a message which Bishop William T. Manning of New York made in reference to the annulment of the marriage of the Duke and Duchess of Marlborough.

The purpose of this article is to scrutinize the allegations of Bishop Manning, for his statements purport to contain arguments that justify his condemnation of the action of the Catholic Church in declaring the marriage null. I harbor no intention of assailing the personality of the Bishop. Unpleasant as his utterances against the Catholic Church were, this is a refutation of words, not an attack on their enunciator. But since the Bishop denounces the Church as preposterous, impertinent and guilty of an unwarrantable intrusion, we may criticise every point which fails to sustain the justice of his remarks.

The message opens with a statement that public interest has been stirred by the annulment. Following this is an assertion that "great numbers of people are asking" why the Catholic Church should have taken "such action in behalf of the Duke and Duchess of Marlborough, action which seems wholly at variance with the teaching of the Roman Church as to the sacredness of marriage." The words "which seems wholly at variance," imply a lack of certainty on the point raised, and, as will be shown by a subsequent quotation, the fact is that there was no certainty. The external facts of the marriage with events down to the annulment are briefly outlined.

Dr. Manning then puts the question: "What right has a Vatican Court, sitting in Rome, to pass upon the validity of a marriage between members of another communion, solemnized in a Protestant Episcopal Church in New York, under the laws of the United States of America?" Sometimes a second question is the best answer to an interrogation. What right has a civil court, sitting in London, to pass upon the validity of a marriage between members of another nation, solemnized by the civil law of the State of New York, under the laws of the United States of America? Prescinding from any religious objection to divorce, who denies the validity of such a separation or annulment? If persons subject themselves to the jurisdiction of a foreign court they are bound by the decision of that tribunal: and, although they are citizens of the United States, this country recognizes such action; because what its citizens do in accordance with the laws of a foreign state, when under the dominion of that state, does not concern this sovereignty.

The Duchess of Marlborough asked the Catholic Church for a determination of her marriage status in accordance with Catholic doctrine; the Church rendered its decision: what "unwarrantable intrusion," what "impertinence" is there in such action? There was no affront to the Protestant communion. Bishop Littlejohn acted in good faith when he performed the ceremony but he was deceived. He expected that the couple before him came freely, but the testimony before the Catholic court proves the absence of liberty in one party. Furthermore there is no invasion of Protestant jurisdiction: the Church did not declare that the purported marriage was an *invalid Protestant marriage*. It held that *under its own laws* a marriage contracted by two baptized persons, one of whom was intimidated into so contracting, could not be sustained as valid.

The Church of England, in America the Protestant Episcopal Church, since its inception (by one who did not have sufficient proof to obtain an annulment such as now seems to scandalize so many) argued that it is one branch of the original Holy Catholic Church, and that the Roman Church is only another branch, *i.e.*, that both have the same apostolic succession from Christ. Assuming, for the sake of argument, that this is true, where would there be any inconsistency in the Church passing on a Protestant Episcopal marriage? If one is as capable as the other of performing the ceremony, then one should be as competent as the other to determine the validity of an act which took place at that ceremony.

Continuing our reading of Bishop Manning's message we find

Marriage is a civil contract, as well as a religious one, and the claim of any foreign court, ecclesiastical or civil, to pass upon the validity of marriage solemnized in this land, between persons not of its own communion, is an unwarrantable intrusion, and an impertinence. No church in our own country could annul a marriage without due process of law in the civil courts.

Marriage is, in a sense, a civil contract—and one of the fundamental principles of the law of contracts is, that there must be a meeting of the minds. Of course there are ramifications which bind in law, that do not bind in conscience, and the law expressly so provides *De inter-nis non judicat praetor*. The judge is not concerned with matters of conscience. But the Catholic Church is, and so are, or should be, all other churches. There is such a thing as entering into an agreement without freely consenting thereto. On page 199, section 176, of "Anson on



Contracts," American Edition, by Arthur L. Corbin, we find the following:

The next feature in the formation of a contract which has to be considered is genuineness or reality of consent; and here the same question recurs in various forms: Given an apparent agreement, possessing the element of form or consideration, and made between parties capable of contracting, was the consent of both or either given under such circumstances as to make it no real expression of intention? This question may have to be answered in the affirmative for anyone of the following reasons: . . . (iv) The consent of the parties may have been extorted from him by the other by actual or threatened personal violence. This is duress. (v) Circumstances may render one of the parties morally incapable of resisting the will of the other, so that his consent is no real expression of intention. This is undue influence.

Bishop Manning holds that it is an unwarrantable intrusion and an impertinence for any foreign court, ecclesiastical or civil, to pass upon the validity of marriage solemnized in this land, between persons not of its own communion. Obviously the Bishop did not mean to imply that there could be a foreign civil court which is of the same communion as he is, because he says: "This incident is a sharp reminder to those who love freedom of the importance of maintaining complete separation of Church and State." Yet how about a person obtaining an annulment in New York when that person is not a citizen of New York? He or she is a foreigner and the New York court in so far as it grants the annulment performs an act, which is "the claim of a foreign court to pass upon the validity of marriage solemnized in [another] land, between persons not of its own communion," and therefore according to the Bishop's message, "an unwarrantable intrusion, and an impertinence."

Now let us view the act of a foreign ecclesiastical court. The application was made to the Catholic authorities in England, where the applicant was residing, although the marriage took place in New York; an appeal was taken to the Holy Rota Tribunal in Rome where the decision was affirmed. Suppose the Vatican were in Washington and the application made in New York, would that be a foreign tribunal? The Catholic Church is universal; it must have a capital, and that capital happens to be in Rome. Does that make it foreign? Or suppose the marriage had taken place in Italy and the application made there, would that be foreign? Or is the tribunal called foreign because it is not a Protestant Episcopal tribunal?

The Church of England is an ecclesiastical institution foreign to the Protestant Episcopal Church in America. This might seem to be technical but let us see what it is worth. The King of England is the head of the Church of England. It is safe to state that an American Protestant Episcopalian would hesitate to have an appeal from a determination of the Protestant Episcopal church in America taken before the British throne for final review. But what a difference there would be had the Duchess appealed to the Anglican Church in England! Yet, what difference is there whether the parties subject themselves to a foreign Anglican or foreign Roman ecclesiastical court, or to a foreign civil court? An individual has the right to subject himself to any competent tribunal and

ask for a decision regarding a marriage, *based on that tribunal's laws*, his own conscience being his only sanction if he deceives that forum in order to obtain his end. Inasmuch as this is written in reference to a Bishop's statement, it is proper to inject the word conscience.

Continuing our perusal of the message we read that the Catholic authorities "presume to declare that an American marriage, valid, duly solemnized and recorded under our law, is void and that it never existed." To say that the marriage was valid is to state a conclusion which should not be asserted until there had been a thorough examination of the evidence and one which would not be accepted in a court of law. Being an allegation of one not a party to the action and based on hearsay, it is not to be given the same weight as the decision of the tribunal which received and passed upon the testimony.

[Further on the message reads:] But apart from this primary question as to jurisdiction, the decision itself, as announced, is one which is contradicted by the known facts, and which cannot stand under any principle of law or reason. The marriage is declared null and void from the beginning on the ground that pressure was used by the bride's parents and that she did not act on her own free will. *The evidence upon which this decision was based has not yet been revealed by the Sacred Rota Tribunal*, but there is much evidence which runs counter to the decision. *Many who were present at the marriage, and were associated closely with the Marlboroughs at that time, have informed me that they saw no sign whatever that the bride was acting under any compulsion, but quite the contrary. (Italics ours).*

What evidence upon which to utter a condemnation! "The decision is contradicted by the known facts." What known facts—that the bride went through the ceremony without being chained? Was she expected to create a scene in order to manifest her lack of consent? Was she to shriek a dramatic objection after her resistance had been completely worn down by her mother? Would anyone expect that from a seventeen-year-old girl in the Victorian age? Her training was such that an overt act of nonconsent at the wedding was scarcely conceivable.

Did Miss Vanderbilt marry with a free, unhampered mind, or through intimidation? That is the gravamen of the controversy. If she freely consented, there was a marriage; if she did not, there was no marriage. Which was it? The sworn testimony offered by the Duchess, by her mother (who admits unduly influencing and forcing her daughter), and by other witnesses, proves that there was duress and that Miss Vanderbilt was compelled against her will to go to the altar. Bishop Manning says that many who were present hold quite the contrary. Many who were present said she showed no sign that she did not freely consent—the girl says she did not freely consent. Which is to be believed, the casual memory of people who attended a social function, or the bitter memory of a woman whose happiness was wrecked at that function? The Duchess said she was coerced; Bishop Manning says she was not. Does he realize that he is calling Miss Vanderbilt a liar? And if he does accuse her of untruth, does he realize that then he is deemed to have admitted that the Catholic tribunal was deceived by her untruth?

Assuming that the Duchess lied and thereby deceived the court, would her conscience be clear, would the annulment have any moral effect? Of course not. Maybe the Duchess duped the court; she cannot fool God or herself.

The Bishop goes on to say: "But the facts of this case are sufficient as they stand open in the record, and in the light of them the decision announced by the Vatican Court is a preposterous one." This is a contradiction. The facts are not sufficient, because the Bishop admits that "the evidence upon which the decision was based has not yet been revealed," and although in the light of the *Bishop's facts* the decision announced by the Vatican Court might appear to be a preposterous one, it would under those assumed circumstances be no more preposterous than the Episcopal charge in the absence of the light of ALL the facts.

The message then alleges that no mention of duress was made in the application for divorce before the English Civil Courts in 1920; that the Duchess thereby acknowledged the validity of her first marriage; and that no civil court would entertain her plea of duress under the circumstances.

The Duchess was ignorant of her rights to an annulment on the ground of duress until recently. Her first marriage having been disposed of by the civil courts through divorce (and being ignorant of her rights at that time, we agree with the Bishop that she then objectively acknowledged the validity of her first marriage), she went to an ecclesiastical court for an ecclesiastical determination of her first marriage, the civil effect of that marriage having been taken care of with "due process of law in the civil courts."

The only reason why the civil courts would not entertain such a plea of duress is on the ground of laches and estoppel; and this rule is merely one of convenience similar to that by which a statute of limitation prevents the recovery on a note. The law does not say that you have no right to the annulment or to the money due you; it simply says that, as a matter of convenience and human expediency you may not *enforce* that right through the courts. Conscience knows no convenience. The Church recognizes no human expediency in such matters. If she did, Henry VIII would have obtained his desired annulment and England would have remained Catholic.

"That any woman of middle age, after years of married life," continues the message, "should be willing to swear that her parents sold her for worldly gain, and against her will, is in itself a scandal." Unfortunately this bears all the earmarks of a slur on the Duchess. The peculiar thing is that her mother admits the charge. Sometimes the truth hurts.

What follows in the message is a series of statements as to what the results of the nullification are and will be, and the Bishop closes with the words:

By all who wish to see the sacredness of marriage upheld, and by all who recognize the great moral and spiritual opportunity of the Roman Catholic Church, this action by the Tribunal of the Vatican should be openly condemned, and most deeply deplored.

By nullifying this marriage the Church is not adopting a new policy. In her stand on divorce and annulments the Church is consistent and uncompromising. Where there has been a true, valid, binding, sacramental marriage, she will sacrifice anything rather than violate the Divine decree: "Whatever God hath joined together, let no man put asunder." It is equally true, that where there has been no valid marriage, the Church is compelled to give relief when it is sought. It might be put thus: "Whatever God hath *not* joined together, let no man keep together."

## The Imperial Conference

WILLIAM H. SCHEIFLEY, Ph.D.

THE Imperial Conference, which convened in London on October 19, adjourned November 23. The twenty-five overseas delegates in attendance represented a total population of some 440,000,000 inhabitants. Chief among the Dominion officials present were the Premiers of Canada, South Africa, Australia, and New Zealand, along with President Cosgrave of the Irish Free State. Aside from Lord Birkenhead, Secretary for India, only the Maharajah of Burwan represented that country. Although Egypt is no longer a British Dominion, the London Government had summoned from Cairo for the Conference its High Commissioner, Lord Lloyd.

Owing perhaps to the disappointing results of most previous imperial conferences, especially the last, held in 1923, hopes were tempered with skepticism. Each time had witnessed a renewal of the clash between the centripetal and the centrifugal forces operating within the British Empire: Would not Premier Hertzog, the *enfant terrible*, make trouble with his separatist pretensions? The fact that the South African Republic, like the Irish Free State, had removed from its postage stamps the effigy of the British King and was planning to adopt a flag of its own, did not augur well for harmony, to say nothing of Ireland's traditional sentiments. Nor were the other Dominions expected to grant with good grace the high preferential tariffs that the mother country wished them to sanction.

But despite such misgivings, the British Government seemed rather confident of success, for one reason, because, contrary to the situation in 1923, it had made careful preparations. Thus, instead of a vague, incoherent program like that of three years ago, the overseas delegates would find this time definite propositions. More than that, since 1923, thanks partly to British diplomacy, political and economic conditions in Europe had undergone a gratifying change toward stability. This fact should make the Dominions more disposed to cooperate than they had been in 1923.

By virtue of his office, Stanley Baldwin presided, as in 1923. Reviewing in his opening address the progress achieved since the first Imperial Conference in 1887, the British Premier specified the general aims of the conference to comprise five major divisions: political unity, national defense, commercial relations, immigration, and



intra-imperial communications (wireless telegraphy, cables, commercial aviation). But these matters did not appeal to all units of the Empire alike. Whereas the mother country was most concerned about imperial defense, preferential tariffs and immigration, the Dominions sought primarily to attain larger autonomy, only Australia and New Zealand evincing serious interest in measures of defense.

To be sure, imperial unity and autonomous equality are aspects of the same thing; they are not necessarily contraries. In crises, English imperial unity is surest, it seems, when the ties binding the units of empire are loosest. Accordingly, onerous restrictions hamper instead of promoting solidarity. At any rate such was the argument of the Dominions, though England herself would doubtless have preferred to exercise undiminished her former authority.

But since by virtue of their participation in the World War the Dominions became "associates" of the mother country, they are unwilling to be treated longer as subjects. Did not the recent elections in Canada reflect that country's resentment at British interference in its domestic affairs? Even more jealous of their rights are Ireland and South Africa. Indeed, if it were not for Australia's and New Zealand's fear of Japan, they would probably assume a similar attitude. Little wonder that England made up her mind to yield in this matter, especially in view of her industrial depression as well as the unrest in India and her precarious relations with Egypt.

Thus the Imperial Conference formulated a declaration stating that the Dominions, and also the Irish Free State, but excluding India and the Crown colonies, are henceforth "autonomous communities within the British Empire, equal in status and in no way subordinate one to another in any respect of their domestic or external affairs, though united by common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations."

Thus the agreement transforms part of the British Empire into a Commonwealth of Nations, leaving India, etc., subject to England, with universal allegiance to the Crown as the only cementing force left. Obviously, under the new arrangements the governors-general will exercise in national affairs only the same limited power as the Sovereign, since henceforth they will represent the Crown and not the British Government.

With regard to foreign relations, in future treaties the British minister shall sign for Great Britain, each Dominion signing for itself. Further, neither Britain nor the Dominions can be committed to the acceptance of active obligations without the consent of their own Governments. As a matter of fact Great Britain established this last precedent in signing the Locarno pact, which was not binding upon the Dominions. What is more, to both Canada and the Irish Free State had been reluctantly conceded the right of appointing representatives to foreign Governments. Yet, except for Gen. Hertzog's insistence at the Conference, the principle might have re-

ceived no general sanction for many a year to come. That is why the press correspondents attribute to the Laborite-Agrarian Premier paramount influence in this burning question. Six months earlier, it appears, he had announced the position which he took at the Conference.

The fact that the Empire now includes a number of self-governing countries implies a change in the policy of imperial defence. For since the Dominions may hereafter control their military and naval forces, they will be more largely responsible for their own safety, unless they should elect to continue in this regard the old régime. It is certain, however, that neither Canada nor the Irish Free State nor South Africa is willing to contribute appreciably to imperial defence, at least in the form of a fixed assessment.

So the Dominions had their way in the first two major issues considered at the Conference. Nor is it likely that England obtained substantial concessions in the third, regarding intra-imperial trade relations. At the preceding conference the Dominion premiers had made a half-hearted promise to foster preferential tariffs; but when the British Labor party came to power, they easily found a pretext to let the matter rest. Mindful of that bitter disappointment, the United Kingdom's industrialists and exporters brought their grievances squarely before this conference. In reproachful words they pointed out that the principal tariff increases which have burdened Britain's exportations since the late war have been imposed within the Empire, where the average rate has mounted 66 2/3 per cent, although in foreign countries the average has declined 20 per cent, notwithstanding the increase voted by the United States.

Worse still, the "plaintiffs" declared that such Dominion tariffs were deliberately intended to develop by every means the national production in Canada, Australia, and South Africa. Hence their scarcely veiled threat that "if the Dominions dispense with the productions of Britain's fundamental industries, she will be obliged to turn, for foodstuffs and raw materials, to countries which buy her essential manufactures."

The reason for England's unusual emphasis upon preferential tariffs is not far to seek. When the coal strike ends, she will find herself with 1,500,000 unemployed living at the expense of the public treasury, to say nothing of 300,000 miners who will not be taken back by the collieries. And what remedies for unemployment does the Government have at its disposal? Principally emigration. But the immigration capacity of the Dominions is limited; as a rule only existing settlements can absorb further colonists. Moreover, the Dominions always make the admission of immigrants contingent upon loans to be granted by the mother country. Briefly, then, unless there were reached at the Conference agreements not yet published, Britain's prospects of high preferential tariffs and a satisfactory solution of her unemployment problem are not particularly bright. Yet, the Dominions can aid greatly in difficulties, if they so desire.

For that matter, according to the President of the

Board of Trade, the intra-imperial commerce is in expansion. For the first six months of 1926, he stated, a third of Britain's importations came from the Dominions, and these bought nearly half of her exportations, surely no bad showing. But those results impress Mr. Amery, Home Secretary for the Dominions, as being rather mediocre, since in his opinion such trade is the key to the solution of all the Empire's problems. Progress in this direction was accomplished by the economic committee which completed its study of industrial standardization. England's gigantic wireless stations, commercial aviation, and the present cables may be expected to stimulate trade between England and the other units of the new "Commonwealth of Nations."

Thus Britain's outlook is partly favorable and partly unfavorable. After all, less will depend upon the commitments made at the Imperial Conference than upon the spirit in which they are kept. No doubt the Dominions are more amicably disposed toward the mother country than they were in 1923. For one thing they realize today the wisdom of Britain's adherence to the Locarno pact. Probably, also, they gave tangible assurances which have not been published, otherwise indeed, it would be difficult to account for the optimism that characterized the conference after the first week.

### Sociology

## A Bootlegger and a Governor

JOHN WILTBYE

SOME months ago the head and fount of all the bootleggers in the Eastern States was invited by the United States Marshal to remove from his suite in the Plushmore and abide in jail at the cost of the Government until such time as he could furnish bail. This prince of bootleggers had a navy at his disposal to "run the stuff in," and an army to protect the stuff once landed, and an imposing list of customers to add to his rapidly-growing bank account. This world on the whole was a pleasant place for a man who could guarantee that a drink of his *aqua vitae* would not insure a hasty removal to the morgue; and it promised to remain bright and cheery for the duration of the Volstead Act.

But even as there may lurk a worm at the heart of the fairest of peaches, and a rift in the soul of Romeo's lute, so in this engaging rogue's little State, there arose a spoils' system, and in its track stratagems and treason. Thus Rome fell, and so too, according to the newspapers, did this most energetic bootlegger. He was convicted, was allowed an appeal, and is now at large on bail.

Now my contacts with the bootlegger are entirely confined to those which may be classed as social. Since I am not a "drinking man"—a fact which sorely puzzles the brethren who consider dislike of the Volstead Act and dipsomania synonymous terms—I have no need of his wares; and if I had, I profess too much respect for my conscience and my stomach to patronize him. Hence my dealings with him are wholly of a social kind, and

considering him as a curious by-product of a frantic attempt to enforce sobriety by act of Congress, he is often worth cultivating. He brings to his discourse a fine directness, born of an intelligence that has never been darkened by erudition. He can be understood by all; he is no Touchstone whose too courtly wit confounded honest Corin over a matter of life in the country.

But let me hasten to follow Touchstone and mend the instance. Recently meeting a bootlegger of an honest but humble sort, I ventured delicately to hint that the capping of the head and fount by the Government had somewhat diminished the flow of his wares and increased the thirst of suffering customers. Although fairly endowed with wits, and quite able to distinguish a hawk from a hand-saw, my hint sank but slowly into his cerebellum. When at last it rested, the reaction was a smile. "Now, listen, brother," he remarked, out of the corner of his mouth, "it didn't hurt at all. It's like this. When Bill was bein' tried, one of his boats landed at Shortport, an' the boys didn't know where to put the stuff. So one of 'em hot-foots up to the court where Bill was sittin' bein' tried, an' he says, 'Bill, where the so-and-so do you want us to dump it?' An' Bill, he tells 'em just where he wants it, an' right there in front of the judge he gives 'em a list, an' so it's goin' on as usual. If you want some . . . ." When a bootlegger uses a Federal courtroom as his temporary office, it looks as though the old-time fear of the Federal Government were on the wane. I cannot remember anything quite so frank as this in the old unregenerate days when Kansas pursued a dry program without let or hindrance on part of New York, and the good people in the backwoods of Arkansas were not troubling themselves about morals in Boston. Once we undertake to regulate a personal habit which in itself is as innocuous as a regalement of bread and milk, we enter upon an uncharted sea and may expect to encounter rocks.

Let me shift the scene from a darkened East to Chicago, where on November 26, Governor Ritchie of the free State of Maryland set forth some principles of constitutional government in a manner worthy of a great State paper. His theme was the preservation of the due balance of power between the Federal Government and the States. On more than one momentous occasion the Supreme Court has declared that its most sacred duty was to guard this balance; but since in recent decisions this august tribunal has seemed disposed to throw the burden upon the Congress, it would seem that the old guard had broken down, and must be replaced by the vigilance of every citizen. There is much reason to hope that freed from the coercion of religio-political lobbies the Congress will in the near future function according to the mind of its creator, the Constitution. The last elections are the ground for this hope. Seeing that the Anti-Saloon League and similar groups can no longer exercise the power once theirs, even the politicians will realize that to bow to their dictates is folly. A long period of domination has resulted in a Federal bureaucracy which invades



the rights of the States, undermines the desire and the capacity for local self-government, and by imposing upon the Federal Government duties which it cannot properly fulfill, weakens the Central Government itself. Had the people as a moral unit been prepared to assent to and obey Federal prohibition, while the blow to local self-government would have been severe, we should not, at least, now find ourselves in a period of open contempt for Federal and State authority alike. Federal prohibition has largely destroyed State vigilance and has supplied nothing in its place.

"Why not face the truth about it?" asks Governor Ritchie. "The truth is that Federal prohibition has bred more inter-State discord and more political cowards and hypocrites, and has done more damage to the body-politic and to our social fabric than anything which has, to my observation, entered national life.

"Either the Volstead act must be changed, or it must be enforced and I am convinced that it simply cannot be enforced.

"We have spent nearly one hundred and fifty million dollars trying to enforce it. We have sacrificed nearly four billion dollars in taxes, and our last state is worse than the first.

"Instead of attempting to standardize human conduct, instead of attempting to club communities which resent the Volstead act into taking it, let the problem be settled under the traditional democratic doctrine of local self-government, and turn the subject back to the States, so that each may handle it in accordance with the convictions and the will of its own people.

"It is for principles that I plead, for policies, for fundamentals. A return to local self-government more than any other one thing will tend to put an end to sectional controversies, group interests, and class conflicts. If the States once more assert their right to settle their own problems in their own way, then differences which can only breed discord when handled nationally will disappear when handled locally."

I have tried to tell you what a bootlegger thinks of the situation. He greets it cheerfully. It suits him. And I have let Governor Ritchie speak for a large and influential group of citizens who do not care a snap of their fingers for alcoholic beverages of any sort, but whom the present condition of things does not please. I need not say that Governor Ritchie has long been the shining target for the shafts of Mr. Wayne Wheeler, Mr. William H. Anderson, once a citizen of Maryland, but more recently of Sing Sing, the Anti-Saloon League and the Methodist Board of Temperance.

As for myself, I may be suffered to paraphrase Huck Finn, and wish I had a dollar for every time I have been accused of taking money from the brewers and of subsequently succumbing to the fangs of the demon Rum. In spite of subsidies I remain a poor man, and except for one occasion when I had lost my spectacles I have never had to look twice for a key-hole. The fact is that I do not like rum, but I like less the deplorable state to which the Volstead act has reduced us.

## Education

### "Snow and Blinding Mist"

PAUL L. BLAKELY, S.J.

IN the leading article of the *Atlantic Monthly* for November, Mr. James Truslow Adams discusses "Our Dissolving Ethics." Those of us who have read with pleasure his patient and extraordinarily revealing studies in the history of colonial New England know that Mr. Adams touches nothing which he does not analyze. This almost uncanny gift does not adorn his pages with the engaging gifts of style, but it inspires the reader with confidence, and that is something infinitely more valuable than literary elegance.

Mr. Adams finds that the parents of the present generation, the men and women who admit with some interior uneasiness that the family Bible records their birth in the later '70's and early '80's, had a well-established code of ethics. Many of us will recall vividly the Protestant elders of our childhood. Upright, God-fearing, a bit Puritanic, possibly, they professed a simple child-like "belief in the Bible, as God's word to man," and were not disquieted by the theories of origin and interpretation which even then was making their belief untenable, for they had never heard of them.

Their code of ethics could not bear the test of reason or, in some of its sanctions, of Revelation, but sincerity of purpose and genuine good-will seemed to impart a form and consistency which, in fact, it lacked. The truth is that this code bore in itself the seeds of decay. "I may say that I am not a Catholic," writes Mr. Adams, as a preface to his plain admission that when Protestantism set up the "right of personal searching and interpretation of the Scriptures, the way was opened for the decline in the prestige of authority." Authority, indeed, becomes an empty word, when the authority of every man is of equal value with the authority of any man, especially when that "authority" is not a moral right but merely a personal opinion.

With authority swept away in religion, it became impossible to find a rational basis for any ethical or religious code. Men "believed," as long as they found a certain relief from the worries of life in their belief, but no longer. Frazer began his attacks upon religion in his studies, afterwards spread throughout the English-speaking world as "The Golden Bough," and our collegians began to learn with amazement that for many of the Christian rites and formulas there was an older counterpart among the Oriental peoples. A third-year Latin high-school boy is familiar with the idea of intercession, propitiation, redemption, of births surrounded by mystery, of self-accusation, and lustrations that purify the soul. The question naturally arose "Why, if we must reject these doctrines as taught by every religion except Christianity, should we be obliged to accept them as true in that?"

I do not think that Mr. Adams brings into clear relief the unhappy fact that popular Protestantism found it-

self utterly unable to solve the difficulty. That answer need not detain us long here. Similarity of form does not argue similarity of origin or purpose, much less identity. There is a wealth of wisdom in St. Augustine's pregnant phrase in which he speaks of Satan as "the ape of God," and in St. Paul's teaching that God has never left Himself without some witness, even among the most degraded peoples. In not a few "counterparts" of Christian creed and symbol, it is possible to trace a vestige of an ancient revelation, and in others the work of the enemy of God. Mr. Adams realizes that Protestantism could find no answer; perhaps it was not within his purpose to suggest that there is an answer.

Again, points out Mr. Adams, the present generation, sons and daughters of fathers and mothers who either clung blindly to an ethical code for which they could find no rational justification, or relinquished it entirely, were brought into close contact with other forces solvent of Christianity. Comparative religion arranged all creeds like so many bottles on a laboratory shelf. Anthropology led men to believe that ethics, after all, can have no objective standards. The sanction is simply the good of the individual, tempered in some circumstances, by the good of society. The Ten Commandments responded to the social need of their day, but that day is long past. Philosophy taught them "a sense of fluidity in life and thought" and the conclusion was despair of ever arriving at any truth, and a contempt for the metaphysician who insisted upon the retention of the old landmarks in the progress of human thought.

In a world in which truth was, practically, unattainable, and nothing was exempted from the law of change and resolution into unknown forces, certainly no place could be found for the definite, dogged mid-Victorian code of ethics and morality, or for any religion based upon authority. And the conclusion? Let me quote Mr. Adams' description:

I might apply to the present situation the words of Leslie Stephens: "Each must act as he thinks best; and if he is wrong, so much the worse for him. We stand on a mountain pass in the snow and blinding mist, through which we get glimpses now and then of paths which may be deceptive. If all stand still we shall be frozen to death. If we take the wrong road we shall be dashed to pieces. *We do not certainly know whether there is any right road.*"

Stephens is wholly correct when he describes us as unable to single out the wrong road, and as not sure that there is a right road. Surely we have traveled far to arrive at this deadening doubt, this fatal agnosticism.

Every Catholic educator can assign the reason for the plight in which youth finds itself, but I prefer to quote Mr. Adams: "With the education which we give to youth, I do not see how we could expect any other result."

Thousands of Catholic young men and women are at this moment exposed to the snow and blinding mist of this disastrous "education" in the secular schools of the country. Were any justification needed for the law of the Church which assigns the Catholic school for the Catholic child, it could be found in the results of secularism as set forth by Mr. Adams.

## With Scrip and Staff

Editorials  
and Mysteries

C. L. P., of Covington, Kentucky, writes that "girls of about fourteen or fifteen years of age get sick of forever reading about Calles, etc." In contrast to Calles, she finds that "Chesterton and Hilaire Belloc put out interesting editorials because they have some *sense* to them." She would also like a good mystery tale in seven or eight installments, and a light short story. The PILGRIM too enjoys a mystery tale, and is also sick of hearing about Calles. He is particularly sick of hearing Calles, and many people really much nicer than Calles, say one thing when they mean just the opposite, which they are apt to do in this country when they get excited. For instance, why should they talk of a complete separation of Church and State when they mean that the Church should be run by the Government? If the people in Cincinnati, my dear C. L. P., would insist on coming across the bridge to Covington in order to run things in that delightful old home town, on the plea that Ohio and Kentucky must be kept separate, would that not make you feel sickish?

Surely if G. K. C. and Hilaire Belloc were in charge of the editorials in the *New York Times*, you would not have read in it two weeks ago:

All modern States have taken a control, superior to that of any Church, over the whole question of marriage.... Bishop Manning truly said that in this country no Church could annul a marriage without due process of law in the civil courts.... Here is no case of a divided jurisdiction between Church and State. That of the State is supreme and must remain so.

Why then do people talk so queerly, even in the "People's Cathedral"? It is hard to say; but a good man called Patmore, whose tiny books you will enjoy after you are a great deal older, hints at an explanation. Sometimes in your favorite mystery tales you read of coming up on something in the dark that you thought was lifeless. It moves, and you cry "Ugh! The horrid thing is alive!" Some of these good people, whose minds are more or less in the dark, think that the Church is lifeless, and when they find it living, they cry "Ugh!"

A Great  
Catholic Editor

THE fear that a Catholic will hand the Government over to Rome because he looks to the Pope for spiritual guidance does not seem to be felt by the people of Memphis, Tennessee. The honor paid there by the clergy and laity of all denominations to the late Charles J. P. Mooney, editor of the *Memphis Commercial Appeal*, showed full appreciation of the highest type of Catholic citizen. The words spoken at his funeral by Bishop Morris, of Little Rock, Mr. Mooney's lifelong friend, are the highest praise that any man can earn. "He had one virtue that will survive all eternity. He was charity personified." In view of the present campaign of misunderstanding, it



is well to remember that the charitable man needs no apologists, either for what he is or for what he believes.

Honor to  
Padre Serra

IT is the charity likewise of Padre Junipero Serra that keeps his memory green in the hearts of Californians, and made the community of San Francisco, as a whole, observe his birthday, November 28, by a sunset ceremonial at the foot of the monument in Golden Gate Park. The principal address was given by Dr. Herbert E. Bolton, head of the history department of the University of California, and brief addresses were delivered by the Father Provincial of the Santa Barbara Franciscan Province, the Rev. Dr. Charles E. Deems of the Protestant Episcopal Church, and George A. Connolly, Grand Knight of the Knights of Columbus, under whose auspices the celebration was held. After reading the foul gibes at Padre Serra that recently appeared in a magazine that is now campaigning for Catholic patronage from coast to coast, I wonder how comfortable the reverend scoffer would have been if he could have met in person with that burning spirit who walked six hundred miles of the Via Dolorosa for the souls of the poor Indians.

Appropriate  
Christmas Gifts

MR. MOOSMANN, of Pittsburgh, is broad-casting a plea for Christmas cards and Christmas gifts that are appropriate for the season. Instead of the Santa-Claus-and-holly cards which no one pays any more attention to, let us send our friends a reminder of the Christ-Child that will bring to them joy and holy thoughts, and that they will preserve. If we Catholics ask for the right thing, it will be provided for us. He also recommends the really Christian Christmas gift, so easy to select from the wonderful wealth of material in our Catholic devotional and book-stores: the child's life of Christ, the Wonderbooks, "a suitable crucifix, a beautiful holy-water font, a good Catholic record for the Victrola or player-piano," a subscription to a Catholic periodical, or a selection from the great variety of gift-books.

Clothes for the  
Immigrants

IF you too wish to "learn to do good," which is the advice of the Prophet Isaias for the Advent season, open that trunk in the attic and find some warm clothes, especially of the male variety, for chilly immigrants held up for weeks at Ellis Island. Some of them may get their fine and mellow raglans in a few years' time, but just now we want to give them a comfortable welcome. Send them to the N.C.W.C. Representative, Social Service Room, Ellis Island, New York. Overcoats, as well as old toys, and small articles suitable for gifts are all needed. Only—the PILGRIM speaks from experience—be sure that the shoes match.

## Literature

### Books as Gifts

FRANCIS TALBOT, S.J.

THE good-cheer of Christmas casts a long shadow before it. With the first days of December the shadows begin to gather and they darken as the great feast looms near. They come mostly from that annually worrisome query of "what-shall-I-give?" There is no lack of advice and no end of suggestions. The advertisements in the newspapers answer the question by offering phenomenal bargains, the windows along the avenue, arranged according to the latest psychological methods, gleam with attractive lures, the department stores pile their counters with the finest specimens of our machine-age achievements. One has very little difficulty in finding appropriate presents; but one would prefer to select suitable gifts.

Last year, and for several previous years, AMERICA made the suggestion that a book would be a suitable Christmas gift. A book is both useful and ornamental. Its appeal is to the intellect as well as to the eye. It comforts and adorns the mind rather than the too obvious body. Its savor lasts longer than scent or smoke, and its wear surpasses that of silk. It is an enduring remembrance of friendship. It is a subtle compliment to the culture of the receiver and a graceful profession of the interests of the giver. Besides it helps along the very important apostolate of spreading good literature. And not least of the advantages of choosing books as Christmas gifts is that it relieves one of a great deal of worry and anxiety, as well as of the fatigue of shopping-tours.

Several of our subscribers wrote to us last year complimenting us on the varied and valuable list of books we published prior to Christmas. We were particularly pleased by the correspondent who called us a good Christmas Samaritan, for we understood the word in its third meaning; we try to be orthodox, both in faith and morals, in the books we recommend. For that reason, our list rigorously excludes many of the best-advertised and most-read books of the year. It is not compiled from the lists of best-sellers, especially the non-fiction portion, nor from assurances given by the publishers that the particular book whose sale they are trying to push is by all odds the most important of the season, nor by the persistent displays made by the trade, nor yet by the marvelous blurbs and jackets.

Our selections have been guided by the decisions of our reviewers. Though we do assert with as much confidence as is possible in such delicate matters that our list is white, we make no pretensions that it is complete. To enumerate all the recommended books of the year would mean that we reprint the titles of all the publications of our Catholic publishers and a surprising number of titles issued by the other publishing houses. It is possible to make only a comparatively short list of selected volumes that might prove, at the least, suggestive. In addition to the books mentioned in the following columns we would have liked to call attention to several others; but we were deterred

because they were too expensive, or too technical, or needed reservations tagged to them. Should you not discover the right book among those that follow, you may find the inevitable one by consulting the review section in our issues throughout the year, or in our lists of other years, or again in Father Reville's guide, "My Bookcase." The present list includes only the 1926 publications.

#### History and Government

- The Primitive Church. D. I. Lanslots. Herder. \$2.25.  
 Social Theories of the Middle Ages. B. Jarrett. Little, Brown. \$4.00.  
 The Pope. Jean Carrere. Holt. \$3.50.  
 History of Christian Education. Vol. II. P. J. Marique. Fordham Univ. Press. \$3.00.  
 History of Christian Literature. J. L. Hurst. Macmillan. \$4.00.  
 The Reformation in Dublin. M. V. Ronan. Longmans, Green. \$7.50.  
 The Benedictines. E. Schneider. Greenberg. \$2.00.  
 The Coming of the Friars Minor to England and Germany. E. G. Salter. Dutton. \$2.00.  
 The Franciscans in England. E. Hutton. Houghton, Mifflin. \$2.00.  
 The Pageant of America. Vols. 1, 2, 3, 5, 11, 13. Yale Univ. Press.  
 Essays on Nationalism. Carlton Hayes. Macmillan. \$3.00.  
 Campaigns of the Civil War. W. Geer. Brentano. \$5.00.  
 Our Times. Vol. I. Mark Sullivan. Scribner. \$5.00.  
 The Romance of the Boundaries. J. T. Faris. Harper. \$6.00.  
 The American Senate. L. Rogers. Knopf.  
 Congress, the Constitution and the Supreme Court. C. Warren. Little, Brown. \$3.50.  
 The Usages of the American Constitution. H. F. Horwill. Oxford Univ. Press. \$2.50.  
 Congress. An Explanation. R. Luce. Harvard Univ. Press. \$1.50.  
 The Genesis of the World War. H. E. Barnes. Knopf.  
 The Diplomatic Relations of Great Britain and the United States. R. B. Mowat. Longmans, Green. \$5.50.  
 From Dawes to Locarno. G. Glasgow. Harper. \$2.50.  
 The World's Debt to the Irish. J. J. Walsh. Stratford. \$2.50.  
 Russia. Valentine O'Hare. Scribner. \$3.00.  
 Napoleon's Campaign of 1812. H. Belloc. Harper. \$3.50.  
 Miniatures of French History. H. Belloc. Harper. \$3.50.  
 Paris in the Revolution. G. Lenoire. Brentano. \$4.50.  
 Roman Education from Cicero to Quintilian. A. Gwynn. Oxford Univ. Press. \$3.50.  
 The Mind of Rome. Ed. C. Bailey. Oxford Univ. Press. \$3.50.  
 Digging for Lost African Gods. B. K. de Prorok. Putnam. \$3.50.

#### Biography

- Our American Cardinals. J. J. Walsh. Appleton. \$2.50.  
 Fidelis of the Cross. James Kent Stone. W. and H. Smith. Putnam. \$5.00.  
 Who's Who of the Oxford Movement. B. C. A. Windle. Century. \$2.00.  
 Life and Times of Bishop Ullathorne. Two Vols. C. Butler. Benziger. \$9.00.  
 John Gilmary Shea. P. Guilday. U. S. Cath. Hist. Society.  
 Church Historians. Ed. by P. Guilday. Kenedy. \$2.75.  
 Ozanam in His Correspondence. Mgr. Baunard. Benziger. \$2.50.  
 Life of Father Hermann, O.D.C. C. Sylvian. Kenedy. \$2.75.  
 Life of Mère Marie Eugénie Milleret de Brou. Lady Lovat. Philadelphia. Academy of the Assumption. \$5.00.  
 Mère Henriette and Her Work. Herder. \$1.25.  
 Immolation: Mother Mary of Jesus. L. LaPlace. Benziger. \$3.75.  
 Butler's Lives of the Saints. Vol. I. Ed. H. Thurston. Kenedy. \$2.50.

- Ideals of St. Francis of Assisi. H. Felder. Benziger. \$4.00.  
 Saint François d'Assise. (Pictorial). P. Subercaseaux. Marshall Jones. \$25.00.  
 Little Brother Francis of Assisi. M. Williams. Macmillan. \$1.75.  
 The Seraphic Highway. F. Meyer. Cincinnati: St. Anthony Messenger. \$1.00.  
 St. Vincent de Paul: Model of Men of Action. J. B. Boudignon. St. Louis: Vincentian Press.  
 Saint Joan of Arc. J. Russell. Benziger. \$2.75.  
 Saint Catherine of Siena as Seen in Her Letters. V. D. Scudder. Dutton. \$3.00.  
 The Dialogue of the Seraphic Virgin Catherine of Siena. A. Thorold. Benziger. \$4.25.  
 Life of St. Francis de Sales. H. Burton. Kenedy. \$6.00.  
 Blessed Bernadette Soubirous. A. Blazy. Benziger. \$2.00.  
 Sir Thomas More. G. R. Potter. Small, Maynard. \$1.75.  
 Life of the Ven. Philip Howard. Longmans. \$3.75.  
 John Ogilvie. W. E. Brown. Benziger. \$2.75.  
 Fathers of the Revolution. Philip Guedalla. Putnam.  
 Benjamin Franklin. P. Russel. Brentano. \$5.00.  
 Jefferson. A. J. Nock. Harcourt, Brace. \$2.50.  
 The Best Letters of Thomas Jefferson. J. C. de R. Hamilton. Houghton, Mifflin. \$2.50.  
 Life and Letters of Thomas Jefferson. F. W. Herst. Macmillan. \$6.00.  
 Abraham Lincoln. Two Vol. C. Sandburg. Harcourt, Brace. \$10.00.  
 Lincoln's Parentage and Childhood. L. A. Warren. Century. \$3.50.  
 An Autobiography of Abraham Lincoln. Ed. N. W. Stephenson. Bobbs-Merrill. \$5.00.  
 The Intimate Papers of Colonel House. Two Vol. C. Seymour. Houghton, Mifflin. \$10.00.  
 Foundations of the Republic. C. Coolidge. Scribner. \$2.50.  
 Letters of Louise Imogen Guiney. Grace Guiney. Harper. \$5.00.  
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 Seventy Years a Showman. G. Sanger. Dutton. \$2.00.  
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 Julia Marlowe. C. E. Russell. Appleton. \$5.00.  
 A Musician and His Wife. Mrs. R. de Koven. Harper. \$5.00.  
 Joseph Conrad As I Knew Him. Jessie Conrad. Doubleday, Page. \$2.00.  
 The Letters of Bret Harte. G. B. Harte. Houghton, Mifflin. \$5.00.  
 Mother. E. F. Benson. Doran. \$3.50.  
**Catholic Teaching and Practice**  
 The Book of Life. B. Williamson. Herder. \$3.25.  
 Jesus Christ the Exiled King. H. Woods. Herder. \$2.25.  
 The Minister of Christ. Two Vol. J. S. Vaughan. Wagner. \$4.00.  
 The Unknown Force. Robert Kane. Herder.  
 The One Real Thing. B. Williamson. Herder. \$3.25.  
 Prophets, Priests and Publicans. J. P. Arendzen. Herder. \$2.00.  
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 Scripture Readings for Times of Retreat. G. O'Neill. Pustet. \$1.50.  
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 The Holy Eucharist and Christian Life. F. M. Lynk. Techny Mission Press.  
 Eucharistica. J. Kramp. Lohmann. \$1.50.  
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The Liturgical Sacrifice of the New Law. J. Kramp. Herder. \$1.50.

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The New Church Law on Matrimony. J. J. C. Petrovits. McVey. \$6.00.

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Six Fundamentals of Religion. J. A. McClorey. Herder. \$1.25.

The Sacramentary. Vol. II. Ildefonso Schuster. Benziger. \$4.25.

Compendium Sacrae Liturgiae. A. Breugge. Benziger. \$3.00.

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Anthology of Jesus. Sir James Marchant. Harper. \$2.50.

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God and Intelligence in Modern Philosophy. F. J. Sheen. Longmans, Green. \$5.00.

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New Realism in the Light of Scholasticism. Sister M. Verda. Macmillan.

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History of Medieval Philosophy. M. de Wulf. Longmans. \$5.00.

The Catholic Church and the Appeal to Reason. Leo Ward. Macmillan. \$1.00.

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Great Secrets of the Saints. F. Ruemmer. Herder. \$1.25.

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#### Literature, Humor, etc.

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Representative Catholic Essays. Carver and Geyer. Macmillan. \$1.75.

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Adventures in Editing. C. H. Towne. Appleton. \$2.50.

The Writing of Fiction. E. Wharton. Scribner. \$2.00.

The Free-Lance Writer's Handbook. Writer Pub. Co. \$5.00.

Shakespeare. E. K. Chambers. Oxford University Press.

Keats. H. W. Garrod. Oxford University Press. \$2.00.

Last Essays. Joseph Conrad. Doubleday, Page. \$2.00.

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Winnowed Wisdom. S. Leacock. Dodd, Mead. \$2.00.

The Duffer's Handbook of Golf. G. Rice. Macmillan. \$3.50.

Bill Nye: His Own Life Story. F. W. Nye. Century. \$4.00.

Pluck and Luck. R. Benchley. Holt. \$2.00.

Bigger and Better. Don Herold. Dutton. \$2.00.

Letters of a Self-Made Diplomat to His President. Will Rogers. A. & C. Boni. \$2.00.

#### Poetry and the Arts

An Anthology of Catholic Poets. Ed. Shane Leslie. Macmillan. \$2.00.

The Book of Modern Catholic Verse. Ed. Theodore Maynard. Holt. \$3.00.

Current Catholic Verse. Anthology for 1926. Ed. D. McAstocker. Scott, Foresman. \$1.00.

The Vision Beatific. J. D. Walshe. Macmillan. \$1.00.

The Annunciation. C. H. Misner. Macmillan. \$1.50.

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I Sing the Pioneer. A. Guiterman. Dutton.

New Verse. R. Bridges. Oxford Univ. Press.

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The Genesis of Christian Art. T. O'Hagan. Macmillan. \$1.50.

The Gospel Story in Art. J. LaFarge. Macmillan. \$2.50.

The City of the Great King. Cornwell and Phelps. Cosmopolitan. \$2.50.

How Music Grew. Peyser and Bauer. Putnam. \$3.50.

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Four Years Beneath the Crescent. R. de Nogales. Scribner. \$3.50.

Little Journeys Around Old Philadelphia. G. Barton. Reilly.

High Country: The Rockies Yesterday and Today. C. Ryley. Little, Brown. \$2.50.

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American Soundings. J. St. L. Strachey. Appleton. \$2.50.

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The Road Round Ireland. P. Colum. Macmillan. \$4.00.

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A Wayfarer in Provence; in Switzerland; in the Loire; in Alsace; in Unfamiliar Japan. Houghton, Mifflin. Each \$3.00.

Corsica. H. Hawthorne. Duffield. \$3.00.

The Spell of the Caribbean Islands. A. Bell. Page. \$3.75.

Spanish Towns and People. R. Medill. McBride. \$5.00.

The Royal Road to Romance. R. Halliburton. Bobbs-Merrill. \$5.00.

Through the Moon Door. D. Graham. Sears. \$5.00.

## Fiction

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 The Viaduct Murder. R. A. Knox. Simon, Schuster. \$2.00.  
 The Incredulity of Father Brown. G. K. Chesterton. Dodd, Mead. \$2.00.  
 The Emerald. Hilaire Belloc. Harper. \$2.50.  
 Cat's Cradle. M. Baring. Doubleday, Page. \$4.00.  
 Fairy Gold. C. Mackenzie. Doran. \$2.00.  
 Miss Blake's Husband. E. Jordan. Century. \$2.00.  
 Common of Angels. D. Terrell. Appleton. \$2.00.  
 Hildegard. K. Norris. Doubleday, Page. \$2.00.  
 The Black Flemings. K. Norris. Doubleday, Page. \$2.00.  
 The Three Roses. E. Dinnis. Herder. \$2.00.  
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 His Father's Way. C. F. Donovan. Meier. \$2.00.  
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 Candles' Beams. Francis Finn. Benziger. \$1.00.  
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 The Golden Squaw. W. W. Whalen. Dorrance. \$2.00.  
 The Girl from Mine Run. W. W. Whalen. Herder. \$2.00.  
 The Shadow of the Earth. O. F. Dudley. Longmans, Green. \$1.40.  
 Hills of Rest. J. M. Cooney. Meier. \$1.50.  
 That Fool Moffett. E. C. Scott. Herder. \$2.00.  
 Foam. Mary D. Thayer. Dorrance. \$2.00.  
 The Vanishing American. Z. Grey. Harper. \$2.00.  
 Emily Climbs. L. M. Montgomery. Stokes. \$2.00.  
 The Blue Castle. L. M. Montgomery. Stokes. \$2.00.  
 Starbrace. S. Kaye-Smith. Dutton. \$2.00.  
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 The Golden Beast. E. P. Oppenheim. Little, Brown. \$2.00.  
 Prodigals of Monte Carlo. E. P. Oppenheim. Little, Brown. \$2.00.  
 Carib Gold. E. H. Clark. Bobbs-Merrill. \$2.00.  
 He Rather Enjoyed It. P. G. Wodehouse. Doran. \$2.00.  
 John Crews. A. Chapman. Houghton, Mifflin. \$2.00.  
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 The Love Nest. Ring Lardner. Scribner. \$1.75.  
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 Best Love Stories of 1926. M. M. Humphrey. Small, Maynard. \$2.00.  
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 Brawnyman. J. Stevens. Knopf. \$2.50.  
 Crewe Train. R. Macaulay. Boni, Liveright. \$2.00.  
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 The Amaranth Club. J. S. Fletcher. Knopf. \$2.00.  
 Colonel Gore's Second Case. L. Brock. Harper. \$2.00.  
 The Vanity Case. Carolyn Wells. Putnam. \$2.00.  
 The Dead Ride Hard. L. J. Vance. Lippincott. \$2.00.  
 Coming Through the Rye. G. L. Hill. Lippincott. \$2.00.  
 Tish Plays the Game. M. R. Rinehart. Doran. \$2.00.

Not a few practical-minded people who are intent on raising the level of Catholic intelligence through the spread of good literature, make it a practice to send friends, who would otherwise not bother about the matter, a subscription to the higher class Catholic periodicals. For a very scholarly person, no better present can be thought of than a year's subscription to the new quarterly, *Thought*. Such monthlies as *Columbia* and the *Catholic World* form a twelvefold gift, just to mention specifically two of our many reputable magazines. Were we forced, however, to express our opinion most candidly, we would state that AMERICA, in fifty-two installments, is the most suitable and most welcome Christmas gift possible.

## REVIEWS

**John Gilmary Shea.** By PETER GUILDAY. Washington: P. Guilday, 1234 Monroe Street N. E. \$2.00.

Insistent demands that the biography of the "Father of American Catholic History," written by his most distinguished successor, should have a wider distribution have led to the republication of the chapters from the *July Records and Studies* in a separate volume. This is the first comprehensive account of Dr. Shea's marvellous labors in Catholic historical research; since his death, more than thirty years ago, numerous articles and several sketches about him have been written but they made no pretensions to completeness. It might even be said, without detracting from the worth of Dr. Guilday's volume, that this narrative could well have been expanded to thrice its size. What has been so well told makes one desirous of being told more about this profound, retiring but famous historian. The debt that the Catholic Church in America owes to Shea goes beyond computation. To him is due the movement, now happily widespread, to preserve Catholic Americana of every sort; thus stated, this movement may not seem to be of great importance; but anyone who has been heart-broken by the ignorance and vandalism of those who fill the wastebasket with priceless documents will appreciate Dr. Shea's work in this regard. The sixteen pages required to list the publications of Shea are conclusive evidence of the truth of Dr. Guilday's assertion about the "prodigious activity" of Shea. Many of these volumes should be better known, for they contain data that could not be included in the most valuable book ever written by an American Catholic, the "History of the Catholic Church in the United States." There is a lesson in this biography: it is not sufficient to honor our scholarly benefactors: it is necessary to assist them financially.

A. T. P.



**The Catholic Church and Conversion.** By G. K. CHESTERTON. **The Catholic Church and the Appeal to Reason.** By LEO WARD. New York: The Macmillan Company. Each \$1.00.

With the issuance of these two volumes, Hilaire Belloc introduces the Calvert Series of Catholic apologetics of which he is editor. That such a series of volumes is needed and will be warmly welcomed is as clear as sunlight; that Mr. Belloc is the logical editor of such a series is settled without a referendum. Among the forthcoming volumes of the series are "The Catholic Church and Its Reactions with Science," by Bertram C. A. Windle, "The Catholic Church and Philosophy," by Vincent McNabb, O.P., and "The Catholic Church and History," which Mr. Belloc himself will contribute. As the series becomes better known, it should increase so as to include volumes on the relation between Catholicism and all the activities of the human mind. While the appeal of the series is to Catholics, a very direct intention of the editor and authors is to interest readers and thinkers who are not Catholic. This is most manifest in the two present volumes. Mr. Chesterton, in an endeavor to plumb the non-Catholic mind, offers a variety of sound arguments to prove the right of the Catholic Church to the allegiance of thinking men and refutes the contentions, so often absurd and hollow, that are urged against submission to the Church. He distinguishes three stages, or phases of thought that the convert often passes through before conversion; in his own summary, these are "patronising the Church," then "discovering the Church" and finally, "running away from the Church." "When those three phases are over" he says in characteristic vein, "a larger truth begins to come into sight; it is much too large to describe and we will proceed to describe it." The volume is authentically Chestertonian. Different in its attack and method is the very solid, very well-reasoned treatise of Mr. Ward, the son of Wilfrid Ward. It answers the objections of those who think they perceive a contradiction between Faith and reason. On the contrary, Mr. Ward affirms, "The Catholic Church has always insisted on the appeal to Reason as the only secure basis for consistency and the only means of saving religion from the endless vagaries of human imagination and inclination." From this discussion of Faith and reason, he proceeds to show the possibility of a reasonable faith through a consideration of Divine and human reason, and makes his application of principles to the mystery of the Incarnation. His concluding chapter deals with certain principles of Catholicism that are forgotten in current discussions or that are misunderstood. Both volumes carry appropriate forewords by the editor. F. X. T.

**History of Christian Education.** Volume II. By PIERRE J. MARIQUE. New York: Fordham University Press. \$3.00.

In this second volume of his admirable series on educational history, Dr. Marique treats of a very complex but an extremely important period. From the fourteenth to the eighteenth century, European culture was in a ferment. The neat compartments into which medievalism had divided thought and activity were being stretched and sundered; the newer divisions and classifications of the later centuries had not yet been formulated. In the realm of education there was a spirit of restlessness and rebellion, a desire for novelty, an overweening curiosity that eventuated in experimentation and discovery; from the intellectual centers this newer spirit spread throughout the whole social and political world. Taking this turbulent era in all its important manifestations as the larger background, Dr. Marique endeavors to show its influence on and its reaction to education. This plan of treatment is one of the great virtues of Dr. Marique's work. The schools and their masters cannot be completely understood without reference to social and economic conditions, to political and military struggles, to dominant personalities, and even to geographic contours. For that reason, a narrative of specific educational movements must be prefaced by a general survey of contemporary conditions. Dr. Marique, thus, devotes considerable at-

tention to the larger aspects of history the while he traces the course of education through the glamorous Renaissance, the Reformation with its vagaries, the Catholic Revival, the New World settlements and the reconstructed civilization of eighteenth century Europe. His scope is encyclopedic but his adherence to necessary detail is minute. He offers a mass of information, but he carefully sifts, verifies and coordinates it. The style is plain and direct, as is befitting a work that is intended as a reference or class text. For this latter purpose, the lists of questions for discussion and of sources and reference, appended to each chapter, should be useful. V. E. R.

**The City of the Great King.** Pictured by DEAN CORNWELL. Described by WILLIAM LYON PHELPS. New York: Cosmopolitan Book Corporation. \$2.50.

One greets this volume with a gasp of delight. The gasp is prolonged as one turns from picture to picture. And the gasp is repeated delightedly as one discovers the price. In the twelve large color-plates that adorn, or rather compose the volume, Dean Cornwell visualizes dramatically and glamorously the Holy Land as it appears to the modern pilgrim. All of these paintings are bold clashes of color. While some of them are crowded canvasses that give a sense of the turbulent and riotous streams of color that flow through the streets of Jerusalem, others with subdued colors induce that meditative repose which symbolizes the age-old, the far-away Orient. Palestine of to-day is not far removed from what it was in the time of the Saviour. It has changed comparatively little either in its physical aspects or in the customs of the people. Hence, these paintings of contemporary scenes furnish a splendid index to the scenes of long ago. Here in modern dress that is ancient are the Street of David, the Via Dolorosa and the famous Road to Damascus. A contemporary carpenter of Nazareth with his son are at work in a little shop, shepherds of to-day rest in a field below the heights of Bethlehem, fishermen cluster along the brim of the Sea of Galilee, and a patched cabin stands in startling contrast to the dark blue waters of the Dead Sea. Mr. Phelps' commentaries on the illustrations and his Biblical, literary and historical allusions, are graceful and reverent. G. P. L.

**Under College Towers.** By MICHAEL EARLS, S.J. New York: The Macmillan Company. \$1.50.

There is this much: you may agree or disagree with Father Earls but you will not be bored by him. He says old things in a new way and new things in strange, even a bizarre, way; his very trivialities appear less trivial by reason of his easy erudition. Unfortunately his mannerisms of style make him occasionally obscure; but then, if an essayist must be either obscure or obvious, by all means let him be obscure. The reader will have the fun of guessing, anyway. Of the essays in the present volume the best are those in which Father Earls allows his fancy and his feelings freest play, the poorest those in which he steps aside to do a little esthetic uplift work. In fancy and feeling he is vivid and warm, for his love of life and letters is full and unforced. His classicism, however, is formal, too unquestioning of the tabus of old-time rhetoricians. That, at least, is the impression made by the essays "Poets' Poets," "Columnists" and, in a lesser degree, by "October Palimpsests." "Father Shealy," on the other hand, and "The Genearchs of Louise Imogen Guiney" are genuinely fine pieces of work. It is not easy to imprison in words that elusive, subtle essence which gives to human souls their charm and strength, but Father Earls does it, and does it deftly, in these two essays. It is the man who writes them, not the rhetorician. Yet something may be said for the rhetorician, too: there is phrase-making in "Literary Vaudevillians" which Mencken himself might admire—and Mencken has devoted these many years to that one thing!

D. P. M.

**The Catholic Tradition in English Literature.** Edited by GEORGE CARVER. New York: Doubleday, Page and Company.

**Representative Catholic Essays.** Edited by GEORGE CARVER and ELLEN M. GEYER. New York: The Macmillan Company. \$1.75.

Rarely has an anthology been made with the discrimination shown in "The Catholic Tradition." But it would be an injustice to call it merely "an anthology." It is compiled with the definite purpose of setting before the student, in a tangible form, our Catholic tradition as it is actually to be found in English literature. In place of criticism and discussion we have here the best examples from our most representative Catholic poets and prose writers in which this tradition is truly enshrined. We are, therefore, not merely given characteristic literary selections from their writings, but such as illustrate at the same time the author's Catholic thought and sentiment. A short biographical and critical account precedes the selections from each author. From Chaucer to Joyce Kilmer runs the gamut of the book. Much that every Catholic most highly values in our literature, or certainly should become intimately acquainted with, will be found in this volume which should serve many other uses besides those of the classroom. Practically every poem chosen has its special excellence and many of the selections may be new or inaccessible elsewhere to the reader. It is naturally more difficult to make a representative collection of Catholic essays than of Catholic poetry at its best. Only a very few can be chosen out of a vast wealth of material. The editors of the second volume mentioned above have sought to make a collection that would reflect the Catholic spirit in ethical, social and pedagogical problems. It is certainly well that Catholic students should have set before them characteristic essays by the literary men and women whose names and works should be familiar to them. All these names could not possibly be represented among the writers of the sixteen essays chosen, but much that is excellent is gathered here. J. H.

**American Literature.** Edited by ROBERT SHAFER. New York: Doubleday, Page Company. \$4.50.

This fine volume must not be classed with ordinary "anthologies." No one doubts that anthologies are very useful and delightful; but, as Professor Shafer remarks in his preface: "Anthologies and collections of extracts are more useful to those who know literature than to those who are learning to know it." The plan followed is a wise one, viz.: leading authors are chosen, and such ample extracts from their works are given that the student will be able to gain definite knowledge of the writers' style, characteristics, etc. The volume, consisting of more than 1300 pages, is divided into two parts: I. From the beginnings to Lincoln and Motley. II. From Melville and Whitman to the present time. There are good indices, and the work should find favor with every teacher and student of American literature. F. McN.

**The Wives of Henry the Eighth.** By MARTIN HUME. New York: Brentano's. \$4.00.

Mr. Hume has given us a very scholarly and readable book. The matter itself is of the kind to rouse one's interest, and the times were stirring. But it is also true that the author exhibits his subjects in a way that makes them appear not only real, but tragic and entertaining. Mr. Hume shows clearly that Henry has been much overrated. Certainly he never thought of establishing the so called Reformation. He broke with the Pope not because he disbelieved that the Catholic Church was the only true Church, but solely because the Sovereign Pontiff would not declare null and void a marriage for whose dissolution there was no sane reason. As Mr. Hume puts it, Henry was "a vain, arrogant man, naturally lustful, and held by no moral or material restraint." The various "wives" are carefully and skilfully

drawn. With the exception of Katharine Parr, who survived the King, they held sway, each after her own fashion, till bluff Harry tired of them. Then they were pushed aside, either for the headsman, or to live as they pleased, so long as they did not interfere with the King's plans. The story of the times is sordid enough—mean diplomacy, cowardly churchmen, selfishness and deceit rampant. But there was always something afoot. One can hardly detect a note of monotony, except in the regularity with which Henry changed his mates. F. McN.

**Adolf Kolping als Sozialpädagoge und seine Bedeutung für die Gegenwart.** VON DR. JOHANNES NATTERMANN. Leipzig: Verlag von Felix Meiner. 6.50 R. M.

Kolping and Ketteler were the two great social prophets of Germany. Bishop Ketteler's ideas at once made their way through the entire Catholic world and were to a great extent immortalized in the Labor Encyclical of Pope Leo XIII. Kolping's social doctrines were, so to speak, of a more ethereal nature and less palpable, but at the same time most profound. It took time for them to gain ground, but their progress has been steady and sure. Kolping societies are rapidly growing in our own land, and everyone interested in social questions is asking what their nature and purpose is. No more authoritative book than the present could be recommended for a complete orientation upon this subject. When Bishop Ketteler appeared the world was ripe for his strong and practical theories of social reform, but it is only now ripening for the highly spiritual and cultural thought of Kolping. He stands at the very apex of our psychological age. The failure of material weapons and legal regulations has made plain that more spiritual means are needed to cope with the materialistic capitalism of our time. Kolping preaches a social philosophy of Christian love and helpfulness and it is noteworthy that he began his work in the same year, 1849, in which Marx launched his movement to save the world by political revolution. J. H.

**The World's Debt to the Irish.** By JAMES J. WALSH. Boston: The Stratford Company. \$2.50.

No true Irishman needs to have the thesis of this book proved to him; he knows with the strongest conviction that Ireland has given more to the world than the world has given to Ireland. Nevertheless, he likes to read again the evidence in the case, and he likes much more to impress on the whole world the cogency of this evidence. He will be as much delighted with Dr. Walsh's book as the non-Irishman, to whom the book is strongly recommended, will be amazed by it. A provocative first sentence in the introductory chapter makes the reader pause: "Five peoples in the world's history have made *supreme contributions* to civilization as we have it at the present time" (Italics inserted), affirms Dr. Walsh. "They are the Hebrews, the Greeks, the Romans, the Irish and the Italians." This is a surprising statement on the first page; but on the last page it causes no surprise at all, for Dr. Walsh has been proving it conclusively through all the intermediate pages. It takes a large volume to enumerate all the gifts that Ireland has bestowed on the world. It was an important factor in saving Catholicism and a disproportionately large factor in spreading it after the barbarian invasions of Europe. It preserved the learning and culture of Europe and propagated civilization. Hence, it deserved its title of the "Isle of Saints and Scholars." Its literature is the richest and earliest of any nation north of Rome, its language is as important for the philologist as is Sanscrit, its music is the basis of the racial musics of the continent, its universities were world centers of learning, its school of medicine antedates the ancient continental foundations, its legal prescriptions, especially as regards the status of women, were far in advance of even our most modern, sanely-feministic demands. Saint Brigid (a



form preferable to Bridget, which Dr. Walsh uses), as well as Saint Patrick, both by their own genius as by the successors whom they trained, have left the world in great debt to the Irish. In the body of the book, Dr. Walsh confines his proofs mainly to the Irish contribution in the past. In the appendix, he summarizes splendidly the blessings which the modern Irish have showered on the world, and especially on the United States. This is a robust narrative, enthusiastic but true, fortified by numerous non-Irish testimonies and made interesting by a multitude of important but little-known facts.

F. X. T.

### BOOKS AND AUTHORS

**Religious Poetry.** Paul and the beloved Apostle John confessed that their tongues were dumb in the attempt to reveal the ineffable glories opened to their eyes in their visions of Paradise. How then can a poet adequately find words to convey the sense of the infinite joy of Heaven? He cannot; but he can uplift our human minds so that we may ponder upon the reward that awaits the salvaged soul. In a most remarkable poem, "The Vision Beatific" (Macmillan. \$1.00), John D. Walshe, S.J., essays to pierce beyond the portals of Heaven and to describe the approach of the liberated soul to its final happiness. Under the care of the Guardian Angel, the poet is lifted up into the starry regions of the celestial spheres and scans the out-reaching handiwork of the Creator. He is conducted past the gates of the blest, past the angelic choirs, the countless hosts of the Saints, virgins, penitents, martyrs and confessors, to the presence of the Queen of Angels and Saints. By her command, he approaches the Saviour; thence he has revealed to him the dazzling splendor of the Divinity and is given an understanding of the transcendental mysteries. The trend of the poem is upwards ever higher, from the sensory and the imaginative to the volitional and intellectual, resting finally in that beatitude complete which consists of a will and intellect content in the contemplation of God. The poem is notable in its concept rather than in its individual lines or stanzas; the technique, however, and the imaginative expression are of adequate excellence.

It was a graceful thought on the part of Carolyn Ruth Doran to restrict the selections from her many published poems to those of a religious nature when she was arranging her first book of poems "Reflective Twilight" (Cornhill Publishing Company, Boston. \$2.00). Pious verse is a most difficult type of poetry to write well and convincingly, though it is the easiest of all types to compose. Miss Doran's poems are superior in their class; they are free from the vague generalizings, the stock-in-trade phrasings and rhymes that are so frequent in devotional poetry; they have a strong vitality that comes from definiteness of thought and an appreciation of the subtleties of poetic technique. While Miss Doran is keenly alive to the spiritual influences that suggested her poems, she restrains herself from mere rapturous exclamations.

A pleasant foreword by Kathleen Norris introduces the little volume of devotional verses, "Convent Echoes" (Benziger. \$1.00), by Sister M. Paraclita. A childlike, gentle love of things spiritual inspires these metrical fervorinos and gives them more essential value than exquisitely turned thoughts of a worldly nature give to the poems of sophisticated artists. These verses are redolent of the cloister and of the unblemished simplicity of mind that only they have who give themselves wholly to God.

**Spiritual Reflections.**—Thomas à Kempis has the habit of asking his reader some very pertinent, and it seems at times very impertinent questions. That is one of the reasons why he is good for the soul. In "Living for God" (Benziger. \$1.50), Sister Marie Paula also asks questions, and it would be well for the reader to pause long enough to answer them honestly. The readers of this series of essays will be mostly

religious, for it was for them that the book was primarily written. These talks on the religious life connote a broad experience, an acute power of observation and a well-balanced judgment on the part of the author. They treat of the routine of community life, of its trifles, of its troubles; at the same time, they speak of its glories and its joys, its idealism and its sanctity. Though the volume is thoroughly inspirational, it does not omit mention of what dries up inspiration in religious life.

Kenelm Henry Digby and his marvellous book "The Broadstone of Honour" are, unfortunately, not so well known to the young generation as to their grandparents. And yet, this work is one of the great masterpieces of the century just gone. That it may not fall into greater oblivion, Nicholas Dillon, O. P., has selected choice portions from it for "Maxims of Christian Chivalry" (Kenedy. \$1.25). The quotations furnish some idea of the vast scope of the original and of the scholarship and piety of the author. Robert Kane, S. J., contributes a charming foreword.

Diminutive books are not thereby unimportant books; real treasures may be tucked away in a very small space. Such is the case with "Lovest Thou Me" (Pustet. 50c), examples of "Affections for the Purgative, Illuminative and Unitive Way" translated from the Latin of the seventeenth century by Rev. Thomas O'Keefe. The quaintness of these reflections is very attractive and their truth is without doubt.—Another small book with large meanings is the third volume of "Eucharistic Whisperings." (Society of Divine Word, St. Nazianz, Wis. 50c), by Winfrid Herbst, S.D.S. These pious reflections are incitements to greater devotion to the Eucharist and may be used with profit by communicants who seek to rouse their fervor.

Attention has previously been called to Father Heuser's delightful volume, "In the Workshop of St. Joseph" of which a popular-priced edition (\$1.50) has now been issued by Benziger Brothers. We are introduced into the little community of Nazareth and in the company of their pious neighbors we are privileged to see and visit the Holy Family. There is a wealth of erudition and local coloring, while the ideals of Christian perfection are charmingly inculcated.

**Aids to Authorship.**—All the data that is convenient for the professional and the amateur writer to have within easy reach, and a large amount of information about the technique of composition and publication, as well as a variety of suggestions as to how to make writing more effective both in itself and in its financial return is compiled by William D. Kennedy in "The Free-Lance Writer's Handbook" (The Writer Publishing Co., Cambridge. \$5.00). The editor of this work has helped young writers immeasurably in his monthly magazine the *Writer*. The concentrated wisdom and experience of this journal is collected into the pages of the Handbook. The larger portion of the volume is devoted to a lengthy series of essays dealing with literature in general and with the varied types of composition, with fiction, poetry, humor, criticism, plays and scenarios, and newspaper contributions. Though these essays uphold the ideal of artistic work, they are largely concerned with the compensation that may be obtained for it. Several of the articles deal with this phase of authorship entirely; they should be studied by the young person who has an ambition to support himself by his typewriter. Of great value are the lists published under the caption "The Literary Markets." About 115 pages are required to enumerate the names, styles, terms, etc., of the American periodicals that accept manuscripts for publication.

The very helpful volume "Creative Prose Writing" (Doubleday, Page), by Jefferson and Peckham, was written with a view to coordinating the reading and composition of college students who are being taught to write the short story

and the essay, of both the familiar and formal type. The first part of the book treats description only, but contains some excellent hints on the development of narration through the medium of description. There is hardly any detail in teaching the short story that needs emphasis more than this does, and the authors have emphasized it well by precept and example. The choice of examples is particularly happy. The latter part of the book gives the precepts of short story and essay writing.

Automats and pre-digested foods are not entirely in the hands of the restaurateur. They are often found on the college campus and in the lecture hall. This, Dr. William S. Dye's experience has evidently taught him, and as a result he has written "Expository Writing" (Johnson Publishing Co., \$1.60), a textbook that leaves something to the energy of the student and to the ingenuity of the teacher. The whole field of expository writing is well covered and its various phases are aptly illustrated by new and varied examples. There are portions of some of the chapters, as, for instance, the one on note-taking, that seem to emphasize the obvious. But this may be the result of the difficulty that Dr. Dye has experienced in teaching the obvious to students untrained in the elements.

The reviewer is in thorough sympathy with the purposes which impelled Frank L. Mott to write his "Rewards of Reading" (Holt, \$1.50). Recognizing with the author that there is "far too much reading in the world," it is well to urge, with him, that there should be more reading, but of a selective nature. This volume is an invitation to read the more important literature; in addition, it is an introduction to what is to be considered important and a counsel as to how the importance may be appreciated. The author discusses the types of literature, fiction, history, biography, poetry and so forth, outlining the excellences to be noted in each and commenting on the masterpieces of each division. Appended to each chapter, is a list of suggested readings. For the most part, the books are commendable, though there are some to which Catholics object.

**Of Varied Importance.**—Radio fans are all familiar with the name and the voice of Graham McNamee, WEA, New York. For nearly three years he has been entertaining the public in such an altogether novel way that he has now come to be regarded as the connecting link between them and every affair of national importance, be it a prize-fight, a baseball series or an election campaign. Sensing aright that his fan-friends would like to know more of him than might be gleaned from his name and his voice, in collaboration with Robert Gordon Anderson he has sketched his life and some of the interesting incidents in his radio career. "You're On the Air" (Harper, \$1.75), is a very human story, entertainingly told, mingling pathos and tragedy with happy reminiscences. It tells all about radio broadcasting, beginning and ending in the studio but meanwhile roaming around the country. All fans should "tune in" and "stand by" for "You're On the Air."

A little glimpse into the dreamy life of childhood is taken by John G. Bowman in "The World That Was" (Macmillan, \$1.50), wherein any reader who can evoke memories of the year before his fifth will find plenty of experiences akin to his own. It is written for those who enjoy reverie—a small volume, it is true, but with plenty of reading matter between the lines if only one knows how to reminisce.

The human relations in industry and the more important of the methods dealing with the practical problems of personnel administration are set forth in Edward S. Cowdrick's "Manpower in Industry" (Holt, \$3.25). It is the executive aspect of labor administration which, as an industrial engineer, engages the attention of the author. His statements are made calmly and in a scientific spirit, with a practical end in view.

**The Green Emerald. His Father's Ways. The Dummy of Stainwright Hall. A Man Could Stand Up. Early Autumn. If the Gods Laugh. The Sun in Splendour. West of the Moon. The Mad King. Lighting Seven Candles. The Dancer and the Friar.**

There is no suspense, and absolutely no effort to create suspense, rather a decided determination to avoid keeping the reader in any suspense in the new detective story by Hilaire Belloc, "The Emerald" (Harper, \$2.00). That is one reason why the jacket of the book can truthfully state that this is a "novelty in detective stories." Another reason may be the twenty-one ludicrous drawings by G. K. Chesterton. The emerald that causes the writing of the tale was given by Catherine the Great to Bill Bones; his descendants, successively known as Bone, Bohum, de Bohun (pronounced Deboon), treasured the jewel. While it was being admired one evening, it fell accidentally upon a rug. The three friends who sought to find it and failed, become suspect. While the characters in the book are completely mystified, the reader is kept informed as to the exact whereabouts of the gem. The only secret kept from the reader is the exact value of the emerald. There is bubbling mirth and fine satire in the narrative, and the characterizations are splendid.

In a novel whose plot is competently constructed and attractively unfolded, Rev. C. F. Donovan in "His Father's Way" (J. H. Meier, Chicago, \$2.00), writes a story that deals authoritatively with newspaper ethics and morality. But the newspaper office and its complications are merely the setting into which mystery and romance and the clash of motives and feelings are introduced. James Stuart has journalistic traditions of a noble type which he inherited from his father. He breaks away from less elevating influences in Chicago and in a smaller town puts his ideals into his own newspaper venture. An elderly admirer, through her granddaughters, is responsible for many of his troubles outside his office and in the final outcome of his happiness, though even that is under physical disability. Father Donovan has supplied Catholic fiction readers with a book that is not only instructive but highly enjoyable.

A pleasant little story of the strange experiences of the four young Stainwrights is offered by G. Leslie Baker in "The Dummy of Stainwright Hall" (Herder, \$1.50). The two brothers and two sisters inherit a castle, but their acquisition is as thick with mystery as it is with dust. By the time they clear away the dust they discover the strange mistake that led to their wrong assumption of the property. The tale is simply told for uncritical readers.

With the third volume of his series completed, Ford Madox Ford would do well to retire his disagreeable Tietjens into a post-war seclusion. "A Man Could Stand Up" (A. and C. Boni, \$2.50) adds very little data to the soul-story of Tietjens as told in "Some Do Not" and in "No More Parades." It introduces no complications that are unexpected and none that are even mildly notable. Parts one and three are concerned with the delirium of Armistice Day and conclude with the mutual capitulation of Tietjens and Miss Wannop; part two details the experiences of Tietjens in the trenches. In these middle chapters, he becomes a normal man for the first time in the whole trilogy; he suffers real fear and accepts responsibilities. Otherwise, he remains the un-moral, un-understandable specter that irritates himself and all who know him. Mr. Ford achieves an occasional powerful passage in his work; but for the greater part, he writes with such attempts at artifice as to destroy the vitality of his story.

Olivia, Louis Bromfield's heroine in his latest interesting novel, "Early Autumn" (Stokes, \$2.00), deserves a better setting. She is truly a lovely and noble lady, whose unhappy life with an impossible Puritan husband, made her look elsewhere for the affection she craved and of which she certainly was worthy. Unfortunately, she falls in love with an unscrupulous and undeserving person, an Irish Catholic politician from Boston, who is anything but a good Irishman and a good Catholic.



The story is above the ordinary and is cleverly evolved, but the climax and denouement are rather disappointing. Bromfield's admirers need not be told that no one is better acquainted with the peculiar Puritan character and traditions than Louis Bromfield.

Rosita Forbes offers another of her typical romances in "If the Gods Laugh" (Macaulay. \$2.00). The "gods" do not laugh much in this book, nor is the reader's risibility excited. Rather the reader, under the influence of the weird atmosphere of Africa and the Arabian desert, is shocked by the unfaithfulness of Vittoria Torini and the unhappy death of Colonel Philip Navarro, her admirable husband. Movie fans will like the story—it teems with thrilling adventures and unexpected escapes.

In a rather remarkable piece of work, "The Sun in Splendour" (Doran. \$2.00), Thomas Burke depicts a layer of society in London of which we rarely hear or read. The title is the name of an inn, the keeper of which is not the proverbial genial host but a man disgusted with the job and consumed with a passion for music which he tries to indulge at the expense of his business. The rest of his family is also peculiar; in fact all the characters are somewhat abnormal and some of them most repulsive. The author here shows real power in making vice the horrible hideous thing it is, but on that account the effect is depressing; and whilst he never needlessly dwells on the situations he sometimes portrays, the very material in which he works makes the book unsuitable for indiscriminate reading.

In "West of the Moon" (Duffield. \$2.50), Anna Robeson Burr endows Margaret Lake with the very good quality of loyalty to her childhood friend. Eleven years before she is introduced to us, her friend disappeared leaving only the faintest clues to his whereabouts, but contrary to the advice of her counselors she determined to trace him and inform him that the manuscript he left with her has been published and become a best-seller. Accordingly, she goes to Europe, becomes an art student and goes through many a strange experience. In one sense she fails in her quest, in another she succeeds; for she has had a wonderful journey and best of all she meets Hilary Ovenden. The tale is mildly and harmlessly entertaining.

The smaller principalities of Europe have long been the inspiration of the romancer, and yet strange to say, the possibilities they offer to creative genius seem unending. A proof of the statement may be found in "The Mad King" (McClurg. \$2.00), by Edgar Rice Burroughs. The mad king is mad enough, but the same cannot be said of his American double. The former goes from bad to worse and loses all, even life itself. The latter, after thrilling experiences, due principally to mistaken identity, is forced unwillingly, it is true, to ascend a tottering throne. Later on he abdicates royalty and returns to his native land. However, the end is not yet. In the grand finale he returns to the scene of his adventures and becomes not only a king indeed but also the beloved spouse of an entrancing princess.

Psychology always makes hard reading. All psychic analysis requires thought and concentration. For this reason "Lighting Seven Candles" (Appleton. \$2.00), by Cynthia Lombardi, will have an appeal mainly esoteric. It is a study of the mysterious workings of a man's mind and a narrative of intense loyalty to an ideal. There can be no rapid reading here. There is thought on almost every page. So, paradoxical though it may seem, what is best in the book will be its least attractive feature for the ordinary lover of fiction.

The basis of a powerful romance is contained in "The Dancer and the Friar" (Doran. \$2.50), by Eugene Paul Metour; but the plot is overburdened with a tangled mass of inconsequential detail and the manner of expression lacks clearness and definiteness. The story deals with the adventures of a minstrel-warrior who was forced to take part in the Second Crusade. The author is a medievalist in his facts; but he fails to tell the true story of medievalism since he understands the period to be one solely of crime, superstition and intrigue.

## Communications

The editors are not responsible for opinions expressed in this department

### A Catholic "Saturday Evening Post"

To the Editor of AMERICA:

I just noticed in the issue of AMERICA for November 20, 1926, that B. J. F., East Orange, New Jersey, stole my thunder. I have been trying for over a year to establish a Catholic weekly in the United States that would make the *Saturday Evening Post*, *Liberty*, *Ladies' Home Journal*, and other leading weekly magazines "sit up and take notice."

I approached the Chicago *Extension Magazine*, asking them to take up the proposition. Then I went to the National Convention of the K. of C. in Philadelphia and tried to have them consider this project, but in vain.

What does the ordinary Catholic know about the conditions in Mexico, or the Curtis-Reed Bill, the Oregon School Law, and other Catholic questions that pertain to the Church?

If we had a publication that could be made attractive, and sold every week for five cents a copy at every church door in the United States, newsstands, trains, etc., what a wonderful influence it would have!

I do not mean a religious magazine, but a publication that takes up national, international, denominational and religious questions in a style that every one could understand—in other words, like *Liberty*.

I have the advertising rates of the above magazine and believe that a Catholic weekly *Saturday Evening Post* would pay for itself by "ads." I know whereof I speak because that was my occupation before I became a priest.

But people are ever throwing water on any proposition that is big and national. Cheer up! It will come some day as soon as a few "meal-tickets" pass away.

Turton, S. D.

J. P. HALPIN.

### His Own Say in His Own Way

To the Editor of AMERICA:

How come? Farmers and labor unions are the reason why Mary Gordon has no home of her own, says J. D. in AMERICA, October 23. And her husband's salary might be \$3,000 to \$3,500 a year. And the scant eight hours that laborers work—sixty minutes to the hour. And get this, as I am in a hurry: carpenters, bricklayers, stone masons, hod carriers, plasterers, plumbers, steam fitters, sharpen their tools on the bosses' time!

But I am a farmer who am in pretty good circumstances at the present. A few years back I was mighty slim; I often pointed for a bone, and was very thankful for securing one. After three years of hard work on a stiff forbidding land, I had disappointments one after another. I was about to give up, when my neighbor pats me on the back and said: "Cheer up, old top, and give it one more chance." Well, after thinking it over, I decided I would.

Now follow me, and if you want to build houses, you first must build your farm. So here goes!

Early in the month of March, I put on about a bushful of salt to the acre, which helps to destroy some of the vermin. Then I plow this under. Then I go to the cow-shed and I bring out what the cow had died on. I broadcast this. Then I take nitrate of soda and I broadcast this. I plow this under as before. Then I lie by, up to about the 20th of April.

Next I go get my good horses and I say to the horses: "Gee! Gee! there, das it. Harrow that soil. Gee! Gee. Yo! make her mellow, das it!" Next day and next, and so on. Not a mere eight hours, no siree.

Well. Now I broadcast a high grade fertilizer, and I bring my girlies again. "Gee! Yo! Gee!" I sink to my knees in this loam. And she is mellow. Horses sweat? Sure; and me too! Next day I take one grey and I plow my rows. I'm off, up one row

until I lose sight of homestead. Then back I come, pretty straight to the other row, and so on.

Now I line out my potato tuber and I place her in her bed and I cover her over with a little soil. I repeat this a few days after and so on until she is covered over to about four inches.

Is this all, Mr. J. D.? No siree! After a week or so I go get my cultivator and my gray, and off we go again, cutting out the young weeds before they take root and stirring the soil at the same time. Rising at half-past three or four o'clock in the morning, I look out over the field. "Come, gal, once more!" The tubers are up. Oh boy, some joy, everywhere I see green. "Come, gal, Gee! das it. Yo!" A-a-a-ah! what's this—my enemies! The Colorado beetle. The flea beetle. The blight. All right. Come to me "arsenate of lead." Do your bit. Save the leaf at any cost. She's saved. I win. The cock begins to crow. They are all behind but y-o-u-u! I don't make the prices high. Mr. J. D.

"I know of no pursuit in which more real and important services can be rendered to my country than by improving its agriculture" (George Washington).

Windham County, Conn.

F. O. L.

#### The Church Extension Society of Germany

To the Editor of AMERICA:

Experience in past years has taught me that your esteemed publication reaches many friends of the St. Boniface Society among the Reverend clergy, the Religious and the wide circle of its lay readers. Allow me, therefore, to take this means of sending to them the grateful Christmas greetings of the 20,000 little orphan children that are under the care of this Society in 165 homes and orphanages in Germany.

For the benefit of those of your readers who may not be familiar with the work of the St. Boniface Society, let me repeat that most of our homes are located in the so-called *diaspora* of the Protestant sections of Northern Germany, where they form veritable beacon-lights of the Faith. The work of the St. Boniface Society may be best compared with that of the Church Extension Society of this country.

Prior to the War, our work was fully supported by the Faithful at home. With the readjustment of Germany's fiscal system, the endowment funds which constituted a substantial portion of the support of our homes, were wiped out. Likewise, thousands of our former supporters have lost their savings. It will still be a long time before we can again defray the cost of caring for our many children without outside help. For this reason the St. Boniface Society has continued to maintain its American office at 15 Park Row, New York, N. Y.

New York.

MGR. FREDERICK SCHLATTER,  
Secretary General and Director.

#### The Helplessness of Catholic Majorities

To the Editor of AMERICA:

The writer has been awaiting the reaction of your readers to M. J. Scanlan's communication in the issue of AMERICA for October 9, entitled "The Helplessness of Catholic Majorities." It is significant that thus far there has been only one comment, and that from a woman in Alabama! Pretty fair evidence of the lethargy and utter indifference of Catholic majorities in our midst. It has been well said and truly, that *in a democracy one gets as bad a government as one will tolerate and as good a government as one is willing to work for*, but we cannot drive this home to an electorate whose men and women have become regular patrons of the Beauty Shop rather than the Ballot Box. The exaggerated cult of the body has spelled extinction for more than one nation and civilization. History gives us a rather appalling picture of what the Public Baths—the Beauty Shops of that day—did to the Roman Empire. Yet so blind are we to the signs of the times that even our clergy have ceased referring to this craze.

Miss Dowd's indictment of the Catholic men and women of Birmingham, Alabama, applies to every parish in every diocese—with a few outstanding exceptions—in the United States. Most true it is that were these countless parish units "to use some of the time (now devoted to Church Bazaars—and Beauty Shops) in education for citizenship, then I think we would be doing our duty as Catholics and contributing something badly needed to the future generation." Note please the lady's diagnosis and treatment: "None of this can be done without the cooperation and approval given to this kind of work by those who lead the Church."

Father Husslein, S.J., in his splendid article on the "Catholic Industrial Conference," in the issue of AMERICA for October 16, has this to say of "those who lead the Church":

Some hard but true words were spoken of our seminaries and colleges in so far as they sent forth too many of our priests and students without any intelligent and much less sympathetic grasp of the great industrial problems they must face and without that social sense that is necessary for their Catholic leadership. How many of them have acquired a truly vital and energizing understanding of the great social Encyclicals of our Sovereign Pontiffs?

The mere uninspiring study of economics [continues Father Husslein] . . . in our seminaries and colleges . . . may often do more harm than good because it disgusts the student with a subject that should be instinct for him with human values and immeasurable possibilities for the loss or salvation of souls (Italics the writer's).

Apropos of the above, how many of our Catholic colleges, holding State charters, have had the "social sense" to assign one or more of their students to make a survey of their respective State institutions? The penal institutions, for instance, or the State hospitals and almshouses: or the public utilities group?

Human contacts thus made are sure to vitalize an otherwise "mere uninteresting study of economics and sociology." A healthy and intelligent interest in the public budget and distribution of public funds would follow as a matter of course. How many of our diocesan seminaries make it possible for their students, the future "leaders of the Church," to get actual field work in connection with their diocesan bureau of Catholic charities. Or to get the digest of a Federation of Labor Conference through actual contact and participation? Are not these shortcomings, shall we say, contributory factors to the helplessness of Catholic majorities.

Boston.

A. O'BRIEN.

#### Booth Tarkington's Literary Standing

To the Editor of AMERICA:

Mr. William Walsh is always interesting in whatever he writes and he generally writes so well that no doubt he will not mind if one slip be pointed out. In AMERICA for October 9 he had an article entitled "Review of Some Books I Have Never Read." In the course of this article he spoke rather disparagingly of Booth Tarkington.

Most people find refreshment in reading fiction occasionally. Dickens, Thackeray, Scott, Cooper, etc., have not the vogue they had forty or fifty years ago. Not many read them now, yet many like to read a good clean story. I never heard of anything that was not clean and wholesome in the writings of Tarkington or Jacobs or Joseph Lincoln. Many of the characters they introduce are so genuinely good that we would like to meet them in real life, we regret they are merely fictitious, and yet when we reflect we see their counterparts in the world around us, and our lives are better for knowing them.

Not all the fiction, even highly advertised, is fit to read. Authors like Tarkington who maintain a high standard are fighting a fine battle for decency and morality, even though there is no direct religious or spiritual appeal in their books. Their books help towards "plain living and high thinking" in an age when high living and low or no thinking are all too prevalent.

Brooklyn, N. Y.

PAUL R. CONNIFF, S.J.